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FROM

Dr. Calvin G. Page

Jenghis Khan receiving the homage of the Princes of his Empire

UNIVERSAL HISTORY,

ANCIENT AND MODERN;

FROM

THE EARLIEST RECORDS OF TIME,

TO

THE GENERAL PEACE OF 1801.

IN TWENTY-FIVE VOLUMES.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, AND CHAPLAIN TO THE EARL OF DUMFRIES.

Factorum est copia nobis.

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Res gestæ regumque, ducumque, et tristia bella:

VOL. XI.

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THE

HISTORY

OF

HINDOSTAN;

OF

THE MOGUL EMPIRE;

PARTS OF TARTARY;

AND OF

CHINA.

BY WILLIAM MAVOR, L. L. D.

VICAR OF HURLEY IN BERKSHIRE, CHAPLAIN TO THE EARL OF DUMFRIES,

AUTHOR OF THE BRITISH NEPOS, &c. &c.

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MODERN HISTORY.

CHAP. I.

A Description of Hindostan, or the Empire of the Great Mogul.

INDIA takes its name, according to some authors, from the river Indus; according to others it is derived from that of the inhabitants, who call themselves Indows, or Hindoos. Hence it is named by the Turks and Persians, Hindostan, meaning the country of the Hindoos (the word *stan* signifying country or region), of which Hindostan, a name familiar among Europeans, is a corruption.

A very large portion of Asia is now denominated India, or the Indies; the boundaries of which are Great and Little Thibet, the Indian sea, China, the Chinese sea, Persia, and the Eastern ocean. This vast region is subdivided into three parts: the western peninsula within the river Ganges; the eastern beyond the Ganges; and the continent. The latter is subject to one sovereign, and is known in Europe by the distinctive title of Hindostan; of this we

mean at present particularly to treat, as introductory to the history of the Moguls.

The Mogul's empire is situated between the 84th and 102d degrees of longitude, and between the 21st and 36th degrees of latitude.

There is no country on earth more favoured by nature than Hindostan. It comprehends a great variety of climates. Towards the north, it is cold and barren; in the south, very hot, and fruitful in corn, rice, fruits, and other vegetables. The natural scenes are highly diversified: extensive chains of mountains, immense plains, waving woods, large rivers, and an infinite number of smaller streams, all enter into the combination of the landscape.

The most remarkable mountains are those which serve as a rampart against the neighbouring nations; these are those on the west which separate Hindostan from Persia, a lofty range passable only in a few places, through which roads have been made for the sake of commerce, leading principally to Kabul, Gazna, and Kandaher. The prospect of those on the other side is truly frightful, presenting nothing to the eye but hideous precipices, covered with perpetual snow, not to be crossed without the greatest difficulty, as well as horror.

Among the rivers of Hindostan, the Indus and the Ganges have been celebrated from all antiquity. The former rises in the mountains, north-east of Hindostan; the latter, in the kingdom of Thibet.

The weather and seasons are very regular in this vast region. The winds blow constantly for six months in a southerly direction; and northerly the rest of the year. The months of April,

May, and June, till the rains begin to fall, are so extremely hot, that even the reflection from the ground frequently raises blisters on the face; and if it were not for the breeze, which rises every day, persons reared in the northern climates could not exist in that country; for, excepting the rainy months, the coldest day in Hindostan at noon, is hotter than the hottest day in England. The changes from heat to cold are so great, that an excessively hot day is often succeeded by a night cold enough to produce ice, and to such a night succeeds, perhaps, a day as hot as the preceding.

From Surat to Agra, it rarely rains, except from the middle of June to the middle of September, during which it scarcely ceases for a single hour, for several weeks together. These periodical rains generally commence and terminate with dreadful tempests, succeeded by a settled calm. During the nine months of dry weather, a refreshing dew falls every night, which cools the air, and cherishes the earth.

India is rich in every production, fossil, mineral, vegetable, and animal. Diamonds of the best kind are found here; and marble of the most exquisite beauty. Nor is it destitute of iron, copper, and lead: it is thought that there are mines also of gold and silver; but it has not been deemed politick to work them, since America drains her mines for India, and Africa gathers from her rivers gold for this empire; which will take nothing else in exchange for her commodities, and prohibits its exportation.

Every kind of grain grows in abundance, and without much labour; their seed-time is in May, and their harvest in November and December,

the most temperate months in the year. Their lands are not enclosed, and their grass they cut down either in the green or withered state, as they have occasion for it, but never make it into hay. Besides many sorts of European fruits, India has several peculiar to its own soil. The same diversity obtains in the vegetables, flowers, roots, and trees;—a few of our climate, and a multitude of its own. Game and fish of all kinds are very abundant. The elephant, whose reason is supposed to be proportionate to his strength and size, and the Rhinoceros, here first see the light, and combat for pre-eminence; the Jackal prowls about the graves, and devours the carcases of the dead; the lion, the tiger, and the leopard, appal the traveller in the deserts; the wolf maintains a constant war with the flocks and herds, which in general consist of cattle, having a protuberance on their back, and of sheep, which drag after them a tail weighing from fifteen to twenty pounds. There are, besides these, buffaloes, dromedaries, and camels, capable of carrying vast burthens; the asses are strong and handsome, and the monkeys are numerous. Here also are found poisonous plants, venomous insects, and reptiles. The sting of the scorpion is painful; and dangerous, if the part be not immediately anointed with oil or bathed in spirits.

Snakes are sometimes used in the execution of criminals. An instance is related of a man who having murdered his mother, had two snakes set upon him, each of which twined about his thighs and bit him. When they were taken away, he complained of a violent heat diffused through all his limbs, and his body began to swell exceedingly.

In a quarter of an hour he fell, and in about thirty minutes expired in grievous torture.

Flies, musketoes, and bugs, are very troublesome here: with the first they are annoyed by day, and they are no less plagued with the others at night. Bats are of an extraordinary size and shape: and the little wren builds her nest in the twigs, at the extremity of the boughs of trees, where they hang like purse nets, out of the reach of the smallest monkeys.

Hindostan comprises many provinces, though these are not so numerous as they have been represented by earlier authors.

Guzerat is a maritime province, and the most pleasant in Hindostan; in this the fields are perpetually green, and the trees are seldom without blossoms or fruit.

The province and towns of Kuchnaggen are governed by a queen, who is formidable to the neighbouring states. They choose to be governed by the female sex, because, in their judgment, they are more tractable and gentle than men, who, intoxicated with power and honour, become obstinate in their opinions, and insolent in their behaviour.

The next province in importance is Sanganía, governed also by a princess. It produces cotton and corn; but the people, living wholly by piracy, admit of no trade for fear of becoming civilized. They offer an asylum for malefactors of every species, and of all countries, who repair thither and become publick robbers by profession. Depending on their numbers, they board ships of every country without distinction. Before they engage, they drink an intoxicating liquor, which renders them quite furious. They

wear long hair, and when they mean to give no quarter, they let it loose as a signal of their intention.

Diu is one of the best-built cities in the Indies. It is beautifully situated on an ascent, and has five or six handsome churches, which stand all at different elevations facing the sea. The stately buildings of freestone and marble which still remain, are vestiges of its ancient grandeur and opulence; but at present not more than one half of the city is inhabited. This fortress first baffled the power of the king of Guzerat; who, after he had allowed the Portuguese to build it, wished to expel them; but they resisted his forces, till the Arabs of Muscat landed by night on the west end of the island, and marching silently up to the town at break of day, entered without resistance when the gates were opened. The enemy slew all the Portuguese who could not reach the castle, and for three days loaded their vessels with rich plunder. They also mounted cannon on the churches, and fired on the fort, but to little purpose. The governor could easily have made them remove further from the castle by means of his heavy artillery; but the priest forbad him, under pain of excommunication, to fire a single shot, lest by it some holy image might be injured. This forbearance did not save the sacred shrines, for the Arabs not only took away all the consecrated plate and cash, but did not leave a gold or silver image behind them; as for those of wood and stone, they contented themselves with breaking them to pieces.

At length the Arabs, growing secure and negligent, were driven out of the city by the slaves, who were excited to this act by the pro-

mise of freedom. It is now chiefly inhabited by the Banians, who pay an annual tribute to the Portuguese government.

Kambaya is still a place of good trade, and contributes greatly to the wealth and grandeur of Surat, to which it is subordinate. The produce and manufactures of this place are not inferior to those of any part of India. It abounds with grain, cattle, cotton, and milk. Cornelian and agate stones are found in the rivers here, in greater abundance than in any other part of the world. Of the first they make rings and stones for seals. They cut the agate into bowls, spoons, handles for swords and knives, snuff-boxes, buttons, and other curiosities. The people of Kambaya excel those of the neighbouring provinces in the art of embroidery; and, perhaps, their work of this kind is superior to that of any other nations.

The city of Agra is the largest in the whole empire. The palace contains three courts exquisitely adorned with paintings, and in some parts even cased with gold. Under the galleries of the first court are the lodgings for the imperial guards, those for the officers are in the second court, and the third contains the stately apartments of the emperor and his ladies. The chief buildings next to the palaces are the caravansaries, some of which have six large courts with porticoes. There are at Agra eight hundred publick baths, and a great number of mosques, with very magnificent sepulchres. When the court resides here, the city is much crowded; but at other times it is not very populous. The generality of the houses are low, and those belonging to the inferior classes of the people are constructed of straw.

Delhi lies to the north of Agra. The road connecting these two capitals is that famous passage or walk, four hundred and fifty leagues in length, which was planted with trees by Jehan Ghir. Each space of a mile and a half is marked with a turret, and at every stage there are caravansaries for the accommodation of travellers. At the distance of eighteen miles from Agra is an ancient pagod, the largest and most beautiful of any in India. This road, though tolerable, has many inconveniences: it is not only frequented by wild beasts, but by robbers, who are so dexterous at casting a noose about a man's neck, that they never fail, if within reach, to seize and strangle him.

The capital of Delhi consisted of three cities: the first, now destroyed, is said by the learned Indians to have been the residence of king Porus, and invaded by Alexander; and to have had anciently fifty-two gates. The fortress is a mile and a half in circuit, has good walls, with round towers, and ditches full of water, faced with stone. The citadel is surrounded with pleasant gardens, and contains the emperor's palace.

Tatta, situated at the mouth of the Indus, has schools of theology, philosophy, and politicks. The city stands about two miles from the Indus, from which the water is brought by means of canals. No rain had fallen for three years prior to the year 1699: the consequence of this excessive drought was a pestilence, which in the town only carried off above eighty thousand of the manufacturers of silk and cotton.

The Indus towards Tatta forms a great many small islands, fruitful and pleasant, and which render it one of the most commodious cities in

Hindostan. Tatta is a place of considerable trade. Coaches are a species of vehicles seldom used by the inhabitants, who, in their stead, have chariots which are neat and well adapted to travelling; but as they are not hung on springs, they appear disagreeable to Europeans. They may be hired at about two shillings or half-a-crown per day.

This city is celebrated for its very beautiful palankins, which are a sort of coaches with four feet, having on the sides ballusters four or five inches high, and at each end a back-stay like a child's cradle. This machine hangs on a thick pole, arched in the middle by means of two wooden frames, nailed to the feet at each end, with rings at top for fastening it to the pole by ropes. The whole is covered with a piece of callico or serge, if a woman be in it; but if a lady of fashion, velvet is made use of: against rain, a waxed cloth is used as a covering. In the bottom are mats and cushions to sit or lie upon.—Some of them are decorated with exquisitely beautiful ornaments.

The province of Multan is the chief resort of the Banians, for the sake of trading into Persia by Gasna and Kandahar. These people are very jealous of their wives. This is properly the country of the Kattri, or Kutteri, who hence disperse themselves all over the Indies. These sects, or casts, have a famous pagod here, to which pilgrimages are performed. The idol is clothed in red leather, has a black face, and two pearls for eyes; the mohammedan governor takes the offerings which are made to it.

Kashmir, or Cashmir, formerly belonged to the kings of Turkestan; according to their own

histories, it was once a large lake, till a holy man let out the waters, by a miraculous gap which he made in the mountains that now enclose this little kingdom, and which consist of two ranges, the higher and the lower. The latter, which are near to the plain, are all green with trees or pastures, stored with every kind of cattle and game, without any wild beasts. Above these mountains, others rise exceedingly high, which are always covered with snow. Out of them issue innumerable springs and rivulets, which at last meeting make a considerable river that falls into the Indus at Atok. The country, being plentifully watered, looks like a vast evergreen garden, intermixed with towns and villages.

Shahlimar, the capital of this province, is celebrated for the royal gardens. From the lake a canal five hundred paces long, running between two alleys of poplars, leads to a magnificent summer-house in the middle of the gardens; from this spot another much larger runs to the end, with a row of water-spouts in the middle, at the distance of every five yards. The summer-houses are made like domes in the midst of the canals, with each a gallery round it, and four gates; two facing the poplar alleys, with bridges to pass over them; the other two look towards the canals. Each consists of a great chamber in the middle, and four smaller rooms at the corners, richly painted and gilded within. The gates are very rich, made of large stones finer than porphyry.

Cashmir is called by the Moguls the paradise of the Indies: the inhabitants have the reputation of being very witty, much more intelligent and dexterous than the other Indians, and as well skilled in

try and the sciences as the Persians; they are y industrious, and make a thousand different ds of moveables, which they varnish very curi-sly, and vend all over India; but they are chief-celebrated for their shawls, which the Moguls d Indians of both sexes wear in winter on their eads, passing them over their left shoulder like mantle.

The province of Ouleper, which we call Bengal, is inhabited by the Hindoos, who are said to be as fantastick in their religion as the Halabas, and a hundred times more numerous than the Mohammedans. They are extremely voluptuous, have a piercing wit, and are much given to stealing. The women are bold and lascivious, using every kind of address to seduce young men, especially strangers, whom they easily attract, because they are very handsome, and take great care of their persons and dress. The people live in great indolence; the country being fruitful. The province contains at least twenty thousand Christians; and it is by some travellers thought to be more fertile than Egypt. It supplies foreign countries with rice, sugar, and sweetmeats. Provisions of all kinds are excessively cheap, and no country affords such stores of callicoes and silks, salt-petre, opium, wax, and perfumes. The air and climate are disagreeable to strangers; but soon become captivating in a high degree.

Bengal is nearly a hundred leagues in length, on both sides of the Ganges; it is every where intersected with canals, cut with vast labour, and reaching very far into the country, for the purposes of trade and navigation. These canals are lined on both sides with towns and villages, to which

are connected large fields, and plantations of rice, corn, sugar-canes, and mulberry and other trees.

Bengal abounds with castles and cities. The chief is Kassem Bazar, at which the English and Dutch have factories. The next city is Patna, where the prince of Bengal resides; and about one hundred miles farther stands Benares, celebrated for its sanctity, and for being the university of the Indies.

On the easternmost branch of the Ganges lies Dakka, or Daak, the largest city of Bengal, and properly the capital. The houses are formed of canes, and covered with earth.

The province of Malva lies to the west of Bengal: it is very fertile, and produces in itself every thing that is found in all the others. Ratispor, the capital, a place of vast traffick, is situated on a mountain. Traitors who are condemned to die, are sent to the castle of this city, from the top of which they are precipitated. Mando is a fine city, seated at the foot of a hill, on the top of which stands a castle. The ruins of temples and palaces show it to have been once a large and sumptuous place. At Chitor are the remains of one hundred pagods, many elegant palaces, and the traces of a hundred thousand houses are still visible.

The governor of Brampur, the capital of Kandish, is a prince of the blood. This great city stands on uneven ground, so that the lower streets look like ditches when viewed from the higher. The houses are of earth; but, being covered with varnished tiles of different colours, the roofs, seen through a variety of green trees, af-

ford an agreeable prospect. On the walls, which are fifteen or sixteen yards high, are neat galleries. From these the emperor, when at Brampur, is entertained with views of the fights of elephants, which are commonly performed in the midst of the river, where there is a figure of that animal in stone, erected in memory of one which died while fighting in his presence.

Hindostan is inhabited by a variety of different nations; as the Hindoos, the Patans, or Afghans, the Baluchis, the Parses, and the Moguls or Tartars, besides foreigners. All, excepting the Hindoos, who are the ancient inhabitants of the country, have been induced to settle there for the sake of commerce, or compelled to it when driven by war and persecution from their native countries.

The Hindoos or Indians, although subdued, preserve their superiority in point of number above the other inhabitants, in the proportion of a hundred to one.

The Parses are the descendants of the ancient Persian worshippers of fire; who, to avoid the persecution of the Mohammedans, on their first conquest of Persia, fled in great numbers by sea to India. Their posterity reside chiefly in the vicinity of Surat.

The Patans are the descendants of the Mohammedans, Turks, Persians, and Arabs, who, about the year 1000, subdued the Indians, and made themselves masters of Delhi and Multan, under Sultan Mahmud Gazni. These people are very numerous throughout Hindostan: they detest the Moguls as usurpers, and do not despair of being one day able to expel them. The common oath which the meanest among them make

use of is: "May I never be king of Delhi, if it "be not the truth." They are a very warlike race, and dwell among the mountains, where they have formed sovereignties under the rajahs.

The Baluchis are another nation, who possess several parts of Hindostan, to the west of the Indus. They are a barbarous people, addicted to rapine; nor do they pay much obedience to either of the chiefs to whom they are subject.

The Moguls are at present the real masters of India, where they rule with arbitrary power. To these five nations may be added the Europeans, who have establishments there.

Of these several nations, the Hindoos and Parses are Pagans; but excel all the rest in modest deportment, and the practice of virtue. The Patans, Baluchis, and Moguls are Mohammedans. The two first are restless in their disposition, accustomed to revolt, and plunder their neighbours without distinction. However, the Patans and Moguls are strict observers of their own law, and the rules of justice, at least among themselves.

This general idea of the several nations inhabiting Hindostan, will lead us to a more particular account of the Moguls, who retain a faint resemblance to the Mogul Tartars, their ancestors. They are tall, well made, handsome, and extremely polite to each other, and to strangers. When they meet, their salute is accompanied with good wishes: "God grant you health— "May one blessing be quickly followed by an- "other—I wish you the prayers of the poor." Persons in the lower ranks of life say with great humility, "I eat your bread and salt;" meaning "I am your servant, and at your disposal."

Both sexes wear long dresses, but different in their forms; which are various, as they are strangers to fashion. Their principal food is rice, but they use also bread: they prefer pure water to any other kind of liquid, and in no place is water better than in India. They are not, however, without their spirituous liquors, which they extract from fermented fruits, and the juice of vegetables, or draw from particular trees by incision. Those who profess to be strict observers of their religion, drink no wine, but make use of much coffee.

The ceremonies of marriage are so magnificent, that they not unfrequently ruin even men in easy circumstances. The women are of a very happy disposition. The children of the poorer sort go naked for several years: the eldest son by a lawful wife has a privilege above the rest, who call him their great brother.

The Mohammedans wash the bodies of their dead before burial. Their mourning over the deceased is immoderate, and is renewed often in every year, especially by the women in their houses, and at the graves of their departed friends, which they bedew with tears; frequently asking, with much importunity, why they would die, since they had every thing to make life desirable? The men of the greatest quality often provide costly sepulchres for themselves and nearest friends, which are raised on pillars; and have the surrounding spot of ground planted with great taste with fruit-trees and the choicest flowers. There are likewise many handsome monuments erected in memory of their saints, in which lamps are continually burning; with votaries who have salaries to attend upon them.

These sepulchres are daily resorted to by devout people: and certainly no places in the empire are more elegant than their burying-grounds; nor do they bestow so much expense on any other.

Their language is a mixture of the Persian and Arabick, the pronunciation of which is soft and melodious, The Persian is spoken at court, but the Arabick is the learned language; though indeed all the learning of the Moguls amounts to but very little. Their chief science seems to be astrology, to which there are many pretenders, because the generality of the people are believers in it, and it is also encouraged by the example of the court. The Great Mogul is never without astrologers, who constantly attend upon his person, and give him advice before he undertakes any thing of moment.

The Moguls are for the most part mohammedan Sonnites, who acknowledge Othman as the lawful successor of Mohammed: the emperor is always of this sect. On the contrary, the majority of his courtiers are Shiites, or sectaries of Ali, being in a great measure composed of Persians. The religion of the Prophet is observed in India with extreme rigour. The Moguls are temperate, and the same term that expresses a drunkard, denotes also a lunatick. They are exceedingly charitable, and the country abounds with pious foundations: hopitals in the cities, reservoirs in the neighbourhood of towns for the convenience of the inhabitants, inns on the publick roads, with accommodations provided gratis for passengers. Some even employ men constantly to parade the roads with buffaloes car-

rying leather bags of water, in order to refresh travellers and their cattle.

There are many of these people, who, through devotion, voluntarily undergo very rigid penances. Of these there are two sorts; the first called dervises, who spend their lives in solitude and contemplation, retiring to the tops of hills shaded with trees where they fix their habitation, from which they will not stir. They never cease crying out, "God Almighty! "look upon me; I love not the world but thee, "and do all this for thy sake." After their retirement, they let their hair and nails grow; and will rather perish than go out of their cells, depending on the charity of others for the means of support.

Hindostan is computed also to contain eight hundred thousand faquirs, who lead a life totally different from the dervises. They have no fixed abode, and their habits are extremely debauched: like the mendicants of the Romish church, they make a profession of begging for their subsistence. They usually dwell in the outskirts of the towns, and making small fires by day, they sleep among the ashes at night. Their superior is distinguished by his gravity, the meanness of his garb, being in a more tattered state than the rest, and by a heavy chain which he drags after him. On their arriving at an inhabited place, they fix their quarters in the most populous part of it. The chief repeats his prayers in an audible voice, and the others go to the different houses to gather alms; and boast of the science, virtues, and great qualities, of their superior. They receive the devotees who go to consult them, with affa-

bility: especially the women, whom they pretend to render objects of desire, to whomsoever they fix their affections upon. When this troop means to stop, they erect their standard, and assemble the passengers by the sound of the horn or the drum. The chief causes his disciples to spread carpets, and setting down, gives audience to the people; while his disciples go about publishing through the country, that God reveals to him his most important secrets, and gives him power to relieve persons in affliction. Some of the faquirs put iron fetters on their legs, so heavy that they can scarcely move with them; and then covered with a blue mantle, which is the colour of mourning, walk many miles barefoot on the scorching sands, in pilgrimage to the tombs of their saints.

All religions are tolerated in Hindostan; and the populace treat the clergy of every persuasion with much respect.

The Hindoos are divided into four great tribes or orders of people, which are subdivided into several smaller tribes. The former consist of, first, the ministers of the law, or priests; secondly, the military, in which class are ranked kings and rajahs; thirdly, the merchants; and fourthly, the artisans, labourers, and people of low condition.

The PRIESTS are named Bramins, from Brama, their great ancestor, whom they adore as the first of all created beings, to whom they say, the law was communicated, of which they are themselves the depositaries. Their pre-eminence is acknowledged by all the other tribes and casts. However atrocious the crimes they commit, they must not suffer death; a deprivation of sight is

the greatest punishment which the law inflicts. If a person kill a Bramin by chance, he is obliged to expiate the crime by twelve years of pilgrimage; and during this period he is to beg alms, with a bramin's skull in his hand, out of which he is to eat and drink whatever is given him; and at the expiration of the twelve years he is to build a temple, in proportion to the means that he possesses.

The MILITARY are the nobility of the country, commanded by their rajahs or chiefs. The Great Mogul grants them privileges, and employs them in his armies, lest they should turn against him. The MERCHANTS, and all those who attend to commerce, are named banians, a term signifying simple or defenceless people. They are the most patient of mortals. Whatever be the insult which is offered them, they never seek revenge. They cannot endure to see a fly, or the meanest insect, hurt. Like the Bramins, they never eat any thing that has enjoyed life. The fourth cast bears the appellation of *soudras*, which signifies persons who serve or assist others. By this class, the distinction of professions is not so rigorously observed as by the bramins, the military, and the banians, who are not permitted to form alliances out of their casts, and who are in general faithful to this duty; neither are they allowed to interfere in each other's concerns, or domestick services. The man who sweeps the streets is not he who removes the dirt; and the same formal separation of offices and duties prevails in every thing else.

We shall take the description of the manners and customs of the Hindoos from the two lat-

ter classes, which comprise the populace; in whom, in general, what may be called the stamp of nature is to be found. They are temperate, modest, and charitable. It is difficult to provoke a banian. He will bear every thing without emotion except what is called *slippering*; that is, a stroke with the sole of a slipper, after a person has taken it from his foot and spit on it: this is dreaded above all affronts, and looked on to be no less ignominious than spitting in the face among us.

They are extremely covetous; even the most opulent will run from one end of the city to the other, for the sake of a few pence. Their riches consist of cash and jewels, which they keep as secretly as possible from the knowledge of the Mogul's officers. Their kindness to animals is a very striking characteristick of these people. They ransom with money the lives of those creatures which are intended by mussulmen and others to be killed for food. They build hospitals for old and infirm animals. Once a-year they prepare a banquet for all the flies which are in their houses, of sweet milk and sugar mixed in large shallow dishes, set on the floor or table for the purpose: at other times they walk with bags of rice under their arm, for two or three miles into the country, stopping at each ant-hill, to leave a handful of their beloved grain.

Their affection for animals, indeed, is so great, that they adorn them, by fastening large rings of metal about the legs of a favourite cow or goat; this fondness is encouraged by their doctrine of the metempsychosis; in consequence of which the secretary to the English brokers

for a long time fed a large snake, which came into his house, with bread and milk, on the supposition that the soul of his deceased father was lodged in it. He was no less indulgent to some rats on the belief that they harboured the spirits of certain departed relations.

Endowed with dispositions so inimical to cruelty, it may be readily credited that the Hindoos detest war. In all affairs confided to them their probity is exemplary. They are excellent domesticks; faithful, attentive, serviceable, and very cleanly. Their dress is plain but neat, and the females are adorned with a variety of trinkets, to set off the simplicity of their garments. The rich adorn the tresses of their hair with gold and jewels; and the poor braid them with strings of jessamin flowers, of which they make themselves necklaces. They wear rings at their noses and ears, on their fingers and toes; a custom which obliges them to go barefoot, shoes being worn only by their midwives. Their food is palatable: they consume great quantities of tea and coffee, very rarely allowing themselves any other beverage. The life of a Hindoo is a continued series of industry; and though they are by no means quick at their occupations, they are exceedingly delicate and nice. They are the most perfect wire-drawers, weavers, and artificers, in the world, and are very apt imitators. Europeans are astonished to see them produce so many things with so few tools; but they have a great advantage over us, which is, that they can use ther feet as well as their hands. They are bad designers, but good colourists; they use in their dyes the juice of vegetables, expressed from roots, and never metals.

The artificers from Bengal are surprisingly skilful; their linen cloth is so fine, that pieces of great breadth may be drawn through a common ring. They will fine-draw a piece of torn muslin so curiously, that it is impossible to find the seam; and put together broken pieces of glass and china so artfully that no eye can discover that they were ever severed. Their goldsmiths are extremely curious in works of fillagree, at very low prices.

The Indians are lovers of poetry, and their fables are much celebrated. They have but a slight acquaintance with history, and still less with metaphysicks. The most profitable of their sciences to those who study them, are astrology and medicine. The face of the heavens is well known to their astronomers, who are able to calculate eclipses; but the people in general are much terrified at these phenomena. When a physician is consulted, he must guess the malady, and if he be right in his conjectures, the patient places the most unbounded confidence in his skill. In the knowledge of the pulse they have a wonderful degree of sagacity, but of anatomy they are totally ignorant.

Their geographers teach that the earth is a triangular plane, surrounded by seven seas of milk, sugar, butter, and wine; but they do not attempt to explain how all these things have so little influence on the atmosphere. Their moral writings are numerous and excellent. Of their sacred volumes they make a particular study.

Benarus, a city situated on the Ganges, in a very beautiful and fertile country, is the Athens and general school of India. There are no colleges nor classes, however, as in Europe. Accord-

ing to the custom of the ancients, the masters are dispersed about the town, having each from five to ten disciples, whom they instruct as they walk in the beautiful gardens of the suburbs; the proprietors of which consider it both a pleasure and an honour to receive them.

The Hindoos marry from the age of six years to sixteen; but they do not live together till they are thirteen. The ceremony takes place in the presence of a Bramin, who offers up his prayers for their welfare, and gives them his benediction; the priests also name the new-born infants.

Because the Hindoos look upon marriage as one of the most happy acts in a man's life, the match is made at an early period, to prevent the possibility of dying in a single state, which is considered as a great misfortune. As soon as the contract is made between the parents, messengers and presents are sent to those of the maiden, accompanied with drums and trumpets, as well as songs in praise of her accomplishments. In return presents are sent back to the bridegroom in token of their acceptance of the nuptial offer. On the day appointed by the Bramins for the ceremony, the bridegroom, attended by the sons of all the persons of the same trade in the town, some on horseback, others in palankins and coaches, proceed through the chief streets accompanied with musick and gilded pageants. The bridegroom is distinguished from the rest by a crown on his head, richly adorned with jewels.

On the following day the bride, attended by all the maidens in her family, returns home to be joined in wedlock. A fire is kindled and placed between the parties, to intimate the ar-

dency which ought to be in their affections: then both are enclosed with a silken string, to denote the indissoluble bond of matrimony. At length the Bramins pronounce a certain form of words, enjoining the man to allow the woman all things convenient for her, and charging the woman to be faithful to her husband. There is no dowry given excepting the jewels which are worn on the bridal day, and none repair to the feasts but those that belong to the same families.

Those who have the means to do so, burn their dead: the wives of the chiefs formerly esteemed it a point of honour to consume themselves on their husband's funeral pile. But the mohammedan governors have done every thing in their power to abolish this barbarous custom; and now it rarely happens, in comparison with its great frequency in former times.

The manner of performing this dreadful ceremony is thus described by those who have been witnesses to the scene. On the day appointed for the burning of the corpse, the widow sets out, dressed in her best ornaments, as if going to her wedding, and attended by her friends. She proceeds dancing, and singing songs in praise of the deceased, and expressing a desire to be with him in the next world. Having arrived at the place where the funeral pile is erected, she renews her rejoicings with the company, singing and dancing about the pit in which the pile is placed; at length, having taken leave of her relations, and disposed of her jewels among them, they pour oil over her head, and set fire to the wood, on the top of which the body is placed: then taking a pot of oil in her hand, she throws herself at once into the flames; or else, taking a

few turns more round the pit, on a sudden leaps into it; the company at the same time throw in faggots and pots of oil, with a view of dispatching her the sooner, while drums are beaten, and trumpets sounded, to stifle the hideous shrieks which are sent forth by the wretched victim. Sometimes the wife seats herself upon the pile before it is kindled, near her husband's corpse, holding his head in her lap, and thus heroically sacrifices her life to her affection.

The Parses, a colony of the ancient worshippers of fire, are principally distinguished from the natives by a long beard. They eat all kinds of provisions indiscriminately. Their privileged animal is the cock, which they both hunt and sacrifice to the sun; but the constant object of their adoration is fire, which they preserve alight in their temples with as much care and solicitude as did the vestals of antiquity. They never throw any thing into the fire that can defile it; and they shudder and stand aghast if any one spits into it, or throws water on it. They never extinguish it, but leave it to die away. They are so far from preventing the progress of a conflagration, that they augment it by casting into the flames their furniture and clothes.

They neither bury nor burn their dead, but leave them to decay in the open air, in enclosures prepared for the purpose. The Parses are depositaries of the volumes of Zoroaster. This great legislator has regulated in his writings the minutest ceremonies of their religion, and the form of prayer which is to precede all their oblations. They have a great veneration for marriage, and think it conducive to eternal happiness.

The ceremony is never performed in their churches, but at home. The joining of hands, and declaration of their intentions, are very similar to the mode used in this country. The marriage feast continues eight days.

The excessive heat renders shady groves of great value to the Indians: every art that imagination can invent is employed to introduce refreshing gales into their houses, which are built in airy situations, with subterraneous passages, water-works, &c. Their only instruments to measure time consist of a sort of clepsydra. Their cities are composed of mean cottages. All their luxury is exhibited in raised pavilions, separated from the houses, in which the men spend the day in smoking and conversation, while the women amuse themselves within their dwellings. Their commerce is considerable, and their mode of conveyance is safe, but not very easy. Caravans are in general preferred, because the company mutually accommodate each other. In these caravans are sometimes employed a thousand oxen. For, besides the want of inns to lodge passengers, who find them only in great towns, the country is infested with robbers, who lurk in the woods or deserts, not far distant from the highways, where they attack whole caravans, commonly killing those they overcome, before they think of plundering, which obliges the merchants to hire soldiers, and go well armed.

The Great Mogul keeps his court at Delhi, his capital. He has constantly near him in the citadel, which is equal to a large town, a guard of fifty thousand horse, besides immense numbers of infantry. This army is commanded by rajahs, who bring from their provinces forces

for six months only. In the same place in which the king's horses are exercised, there is a kind of market, where jugglers, players, and astrologers resort, to tell fortunes; they sit in the sun, covered with dust, on a piece of tapestry, with some old mathematical instruments, and a book of figures, lying before them.

There is nothing remarkable at the entrance of the fortress, except two stone elephants, with images of the rajah of Chitor on one, and his brother on the other. These are on the sides of one of the gates, which having passed through, a long and broad street presents itself, divided by a canal of running water, and having on each side a wall of five or six feet high, and four feet broad. On this elevated place inferior officers sit to dispatch business, without any danger of being incommoded by the horses and people who are passing beneath.

In the audience-hall, the emperor appears seated on his throne, with his sons beside him, and several eunuchs attending, to drive away the flies with peacocks' tails. From this place he beholds beneath him all the rajahs and ambassadors, who stand in the royal presence upon a raised floor, enclosed with silver rails, with their eyes fixed on the ground, and their hands across their breasts. At a small distance from the rails, the people are assembled in crowds; for there, every day about noon, the Great Mogul gives general audience to his subjects of all ranks.

This assembly lasts about an hour and a half, during which time that monarch is diverted with viewing his horses, elephants, leopards, and other wild beasts. They who come thither

to seek for justice, hold up their petitions; which when the emperor observes, he causes them to be brought to him to be read; then ordering the parties to approach, he examines them, and often causes justice to be executed on the spot.

Next to the hall of audience is the hall of ablution; which is very spacious and handsome; and here the emperor receives all accounts, and examines the most important affairs of state.

The emperor's body-guard consists of women, who are extremely well disciplined, and never quit the seraglio: among them are established all the different degrees of rank which prevail among men. In like manner, there is a council of experienced matrons, who correspond with the ministers, and bear the title of their post or province, so that they may be considered as the pilots of the empire. This correspondence is carried on by writing, or by means of the eunuchs. The monarch prides himself on the strict administration of justice. Nothing can be better regulated than the interior government of his palace. Amongst ten thousand women, and as many eunuchs, every thing is so well arranged, that a dispute rarely happens; but each individual abundantly and quietly enjoys the necessaries and comforts of life. The sultanas, favourites, and princesses, are surrounded with a profusion of magnificence; but beyond these particulars, not a word transpires of what passes in this voluptuous abode, where every pleasure, every enjoyment, every charm, are united for the gratification of one man.

Besides the army at Delhi, there is always a considerable one at Agra, the other capital. Exclusive of those, the smallest village has two

horse and six foot soldiers, who act as spies for government, and send an account of all transactions. Every town has its garrison; and the rajahs, who are so many petty sovereigns, always support a numerous troop ready to march. One of them claims his descent from Porus, and constantly keeps on foot a very large army. The Mogul maintains five hundred elephants, and his arsenals contain an immense quantity of ammunition. He provides the funds necesssary for these enormous expenses from the patrimony of the persons in his pay, who, great and small, hold all their property under him; from the fertility of the Hindostan lands, of which he is the proprietor, and whose cultivators are merely the husbandmen; and, lastly, from the duties and taxes upon commerce, which, united, produce an amazing revenue.

If credit is to be given to a traveller who carefully examined on the spot the commerce of the empire, all the silver of Mexico, and all the gold of Peru, after having circulated in Europe and Asia, at length falls into the Mogul's empire, from whence it never returns. This is the course of its circulation: one part is transported into Turkey for the commodities drawn from thence; from Turkey the money passes through Smyrna into Persia for silks, which are brought from that country; from Persia it enters Hindostan through the commerce of Moka, Babelmandel, Bassora, &c. Moreover, a part flows immediately from Europe into India, through the channel of Europeans, particularly the Dutch; almost all the money which the latter draw from Japan being carried into the Mogul states. It is true, that Hindostan, fertile as it is, draws so-

commodities from other countries; as copper from Japan, lead from England, spices and elephants from Ceylon, horses from Arabia, Persia, and Tartary; but in general the merchants are paid in goods, consequently the gold and silver of the universe enters Hindostan by a thousand different ways, and has scarcely any one left for return. It flows, by means of imposts, into the emperor's treasury, from whence it never issues in proportion to its entrance. He has also a diamond mine in his dominions, of which the largest and most beautiful productions are his property.

Nothing can be more simple than the administration of justice in this kingdom. All the subordinate officers follow precisely the same line of conduct in their several departments as the emperor does at Agra and Delhi. Justice is dispensed by them. The care of the police is committed to an officer called *Kotwall*, whose duty it is to prevent drunkenness, to suppress all places of debauchery, and to apprehend robbers; and the more effectually to excite his attention and zeal, he is made personally responsible for robberies. He is obliged to apprise the emperor, or his representative, of all domestick improprieties; and exercises, in this respect, a kind of inquisition, by means of his spies, chosen from among the workmen who are employed about the houses, the servants, slaves, and others; he also has a military force at his command to repress all disturbances.

There is no delay in the administration of justice in the Mogul's dominions. Without any of those formalities and rules which protract causes

in our courts, every one opens his case and pleads his own cause; and the circumstances are examined, witnesses heard, and sentence immediately passed, which is, in general, as equitable as it is prompt. Death-warrants are all presented at the emperor's tribunal, and none of them are executed until he has ratified them on three different days. It cannot be denied, however, that bribery and subornation are to be found in Hindostan as well as in other countries; but when instances of this kind are discovered, both the false witnesses and corrupt judges are put to death. Although the customs observed in this great empire may not be all free from barbarity, the government of the Great Mogul is certainly, upon the whole, not inferior to that of many well-regulated European nations.

CHAP. II.

History of the Moguls and Tartars, from the time of Jenghis Khan.

GREAT Tartary is divided into East and West. Eastern Tartary is possessed by several nations, who, being subject to the Manchews, the present masters of China, go by that general name. Western Tartary, which is considerably more extensive than the other, is also occupied by a great number of nations or tribes of people, who call themselves Mungls or Moguls, but by other nations they are called Moguls or Tartars indifferently.

These Moguls, after various revolutions, became divided into three branches; viz. the Moguls properly so called, the Kalkas, and the Eluths; of these the latter are better known by the name of Kalmuks. The origin of the appellations is uncertain.

This extensive country is divided by mountains abounding with game and ferocious animals, such as lions, tigers, and others peculiar to that climate, into vast and fertile plains, which are watered with small and large rivers, abounding with fish. Here are immense tracts of pasturage; and the deserts are so called, only because they are not inhabited by man; for excepting some spots at considerable distances from one another, they are covered with tall and bushy herbage, though wood is not plentiful in them.

Some of the Tartar tribes are stationary, others are wandering. The Camps of the latter, intersected like the different quarters of a town, and formed of tents covered with cloths of various colours, present a very agreeable spectacle. In winter the tents are covered with felt, which renders them impenetrable to the rigour of the season. The women are lodged in small wooden houses, which can be packed up in a few minutes, whenever they wish to remove their quarters.

Tartary is the highest land in the world, which renders it cold in comparison with other places in the same latitude. From this country mighty empires have arisen, and from it anciently issued forth the conquerors of India, and the present possessors of China. In this country, during many revolving centuries, bloody wars were waged, and battles fought, which decided the fate of empires. There the treasures of southern Asia have frequently been collected, and as often dissipated. In these, now almost deserted lands, the arts and sciences once were successfully cultivated and protected; and here flourished proud and powerful cities, now buried in ruins and forgotten.

The Tartar countenance has a national character, distinguishing it from every other. Some of the inhabitants are obliging and polite, others brutal and rude. In general, they are endowed with excellent dispositions, being inclined to cheerfulness, and neither addicted to caprice nor melancholy. They always appear contented, and value an object, not according to its beauty or novelty, but in proportion to its utility. They preserve their genealogy with the greatest care, and have a high respect for that science: to others they are different, and are impatient of

all restraint and ceremonies. They excel in horsemanship, are dexterous hunters, and skilful archers. Their arms consist of the bow and arrow, lance, and sabre. They fight on horseback; their horses are stout and vigorous, qualities more estimable in their opinion than beauty. They have camels, sheep, and the largest oxen in the world. Mutton and horse-flesh are the only animal food which they will eat. From the milk of various animals mixed together, they have the art of making a fermented liquor, with which they regale themselves to intoxication.

Commerce is carried on only between neighbouring tribes, and chiefly by barter. They are acquainted with the accursed trade in slaves, whom they sell to the Turks and Persians. From this trade flows their wealth, and when they cannot entrap strangers, they steal and condemn to bondage the offspring of their own countrymen.

Polygamy among the tribes is general: a woman of forty is no longer noticed by them, and is considered as useful only to superintend the young girls, and to toil in all kinds of domestick drudgery. Children are educated in their father's profession; and with such a reverential awe of him, that it continues after his death. They afford him the most pompous funeral which their circumstances will admit, and pay an annual visit to his tomb; while that of the mother is forgotten, and no honourable remembrance is bestowed on her. Some tribes bury, and some burn their dead. Even in the deserts, there have been found funeral monuments, which prove that with the deceased they likewise interred horses, arms, jewels, and most probably slaves, whose skeletons are ranged near the distinguished corpse.

In such situations there have also been discovered undamaged houses, and manuscripts in the language of Thibet.

The ancient religion of the Tartars acknowledged the existence of one God; now they are separated into two sects, viz. Mohammedans, and worshippers of the Lamas, who derive their origin from Fohi. The residence of the Grand Lama is at Thibet. The possessions of the lamas or priests consist of flocks and land, which they have the right of transmitting to each other. The people believe that Fohi, to whom, in the pulpit, they give the appellation of God, assumes a human form, and resides at Thibet, where they offer him their adorations under the title of Grand Lama. His representatives live in the utmost splendour, and receive the worship of the Tartars. They pretend that the Grand Lama is immortal, though he sometimes disappears. In the temple of the reigning idol a child is educated, and accustomed from his earliest infancy to divine honours. The Lama's science is confined to his reading the sacred volumes in the Thibet tongue. The recitation of their liturgy is solemn and melodious, in which ceremony consists almost the whole of their religious rites.

The government of the Tartars may be termed patriarchal, each father being absolute master in his own family. Several families united form a tribe, and several tribes a nation, whose chief, denominated Khan, is elected by other chiefs, usually from the tribe of him whom he succeeds. Each tribe marches to battle under a standard bearing its name, surmounted with a figure of some favourite animal, as a horse, a camel, &c. The Tartars give annually two tenths of their

harvests, flocks, or whatever their revenue consists in, one tenth to their khan, and the other to their tribe. When summoned, they are all obliged to take up arms, and plunder is their only pay.

The empire of the Moguls, upon the history of which we are now entering, is one of the most surprising phenomena that has ever appeared on the theatre of the world; it may therefore claim the reader's particular attention, whether its rise, its extent, or the rapidity of its progress, be considered. The Moguls are but tribes of Tartars, who lived about the middle of that extensive country, and till the time of Jenghis Khan they were confounded with the other tribes: by the conquests of that hero, their names have since been immortalized.

It was imagined that the Arabs had carried their victorious arms to the full extent even of the desires of ambition itself; and that no human power could ever exceed the efforts of that people, who, in the compass of seventy years, subdued more countries than the Romans had conquered in five hundred: but the Moguls have far transcended the Arabs, and from as small a beginning acquired a much larger empire in less time. Jenghis Khan extended his dominions through a space of more than eight hundred leagues from east to west, and above one thousand from north to south, over the most powerful and wealthy kingdoms of Asia: hence he is with justice acknowledged as the greatest prince who ever filled the eastern throne; and historians have bestowed upon him the highest titles that flattery and servility have ever contributed to offer to the possessor of sovereign power.

The ancestors of this great conqueror were renowned for their valour, by which they gradually augmented the originally narrow extent of their dominion. His father Pisuka first brought under his command the greater part of the chiefs of the Mogul nations. After this, having received an affront from the tribe of Su-Moguls or Tartars, he entered their territory, which he pillaged; and being opposed by Temujin Khan, with several tribes, who came to drive him away, he put them to flight, after a bloody battle, and returned to his own country covered with honour. To commemorate this victory, he gave the name of the vanquished khan to a son, of which his wife was shortly after delivered, calling him Temujin. This child is said to have been born with congealed blood in his hands, from which the astrologers foretold that he would overcome all his enemies in battle, and at length attain to the dignity of Grand Khan of Tartary. Pisuka chose for a tutor to his son, a man of exalted parts, and extensive erudition; but before the child had attained his ninth year, he showed a dislike to any other pursuit than that of arms.

Tartary was at this time separated into numerous tribes, the most powerful of which was that of the Karaits, situated between Mount Altay and Eastern Tartary, whose chieftain bore the title of Great Khan. China, called also Kitay, was divided into two parts: the northern was subject to the Kins or Eastern Tartars, from whom are descended the Manchews, the actual possessors of China. Several small sovereignties existed in its vicinity. On the western side of Mount Altay, as far as the Caspian sea, reigned also many petty princes,

some of whom were independent, and others tributary to the Persians and Russians.

At Pisuka's death, Temujin was but thirteen years of age, and the various hordes subdued by the father, expected easily to free themselves from the yoke of the infant son. Guided however by his mother Ulun, a woman of extraordinary abilities and courage, Temujin put himself at the head of his troops, engaged the rebels, and forced them to return to their allegiance. This battle spread his fame throughout all Tartary; notwithstanding which, he experienced some checks so considerable as to oblige him to seek refuge at the court of the Great Khan. This sovereign had been under some obligations to Pisuka; and from a remembrance of these, as well as from a sentiment of esteem for the youthful Temujin, he re-instated the prince in his authority, and gave him his daughter in marriage; which conduct so offended one of the neighbouring khans, that he made war against the Great or Vang Khan, and dethroned him. Shortly after, Temujin assembled a formidable army; and, having gained a brilliant victory, replaced Pisuka on his throne. His success was greatly tarnished by the horrible cruelty that succeeded it. He ordered seventy large cauldrons to be filled with water, and made to boil; and into these he threw the chief rebels. He afterwards marched to the habitations of the revolters, carried away all their effects, and condemned their children to perpetual slavery.

These successes, the merit of which was entirely ascribed to Temujin, excited envy at the court of the Great Khan, who began to harbour suspicions to the prejudice of his son-in-law. Temujin,

having been informed of the secret intrigues carried on against him, employed every lenient method that prudence suggested, in order to undeceive his father. Finding his attempts for this purpose ineffectual, he in his own defence formed a league with several princes, admirers of his warlike talents, and attracted by his affable manners and his valuable presents. Both parties had recourse to arms, and a decisive battle was fought, in which the khan was slain. Temujin on this, took possession of the empire; but not without experiencing much opposition from his former detractors, whom, however, he reduced to his authority.

Temujin was at that time forty years of age; when, seeing himself master of very extensive dominions, he adopted the resolution to legitimate his power, by the publick homage of all the princes within his dominions. He convoked them at Karakorom his capital, where they all met on the appointed day clothed in white, among whom were the princes of the blood attired like the rest. The emperor, with a diadem encircling his brow, advanced into the midst of this august assembly, seated himself on the throne, and received the compliments of the khans and other nobility, who offered up prayers for his health and prosperity. They then proceeded to confirm to him and his successors the sovereignty of the Mogul empire. After some subsequent victories, he renewed a similar inauguration at the head of his army, with less pompous ceremonial, but much more affecting simplicity. He took his place on an ornamented seat, on an eminence of turf, whence he harangued the assembly with an eloquence that was natural to him. His discourse being ended, he sat down on a piece of

black felt which had been spread on the earth, and the orator appointed for the occasion addressed him in the following terms: "However "great the power you possess, O prince, you "hold it from heaven; God will prosper your "undertakings if you govern your subjects with "justice. If, on the contrary, you abuse the au- "thority lodged in your hands, you will become "black as the felt on which you sit; wretched "and an outcast." Seven khans then respectfully assisted him to rise, conducted him to the throne, and proclaimed him chief of all the Mogul empire. Kokja, one of his relatives, was present; a man who, by strictly practising the rigid duties of religion, had gained the reputation of being inspired. He approached the prince, and said, "I am come by the command of "God, to inform you, that it is his pleasure "you should henceforth take the name of Jeng- "his Khan; and you must publish it to your "subjects, that in future they may give you that "appellation." This title signifies *the greatest Khan of Khans.* The inauguration was ratified by the most extravagant demonstrations of joy. The Moguls, persuaded of the truth of the revelation, considered the rest of the world as a fit subject for conquest, which belonged by divine right to their Great Khan. When the emperor had thanked the people for the marks of love and respect which they had shown him, he declared his resolution to add to the ancient laws some new ordinances, which he said were necessary for their welfare.

From this time, the Moguls thought only of war, and those who resisted them appeared in their eyes to be committing a crime against the sovereignty of Heaven. There was no enterprise, how-

ever hazardous, which Jenghis Khan did not think himself equal to accomplish. His ambition, however, might perhaps have been satisfied with Tartary in its natural state, without walls or fortresses, had not the sovereign of the Kin, or northern part of China, imprudently demanded of him the same tribute as was paid him by princes whom he had dethroned, and whose authority he had usurped. This claim irritated the haughty conqueror, who said in a sneering tone "The Chinese ought to have the son of "Heaven for their master, but, at present, they "know not how to choose a man." Neither the great wall built for the defence of China against the invasions of the Tartars, nor any other fortifications, could arrest the victorious progress of his troops. They poured like a torrent over China, routed its armies, desolated the country, and amassed immense treasures. The cities, and even the royal residence, fell into the hands of Jenghis Khan, by unforeseen events, which he had neither a right to expect nor hope for. In the short space of five years, the Mogul beheld himself the master of all that extensive territory. He appointed Muhuli, his experienced general, governor and lieutenant, with the title of king which was to descend to his posterity; while he himself determined to make the domains of Mohammed, sultan of Karazm, the boundary of his empire. Of this intention he informed Mohammed, who, having heard from the ambassador of all the conquests which Jenghis had made, gave, at first, but little credit to the account; he therefore took him aside, and offered him very considerable presents, in order to induce him to be more open and sincere. The ambassador pro-

tested before God, that he had not exaggerated in his narration, adding, at the same time, that he would know this to his cost, if, at any time, he should have any difference with his master. At this the sultan was very angry: "I know not," said he, "what your master means, by sending "to tell me that he has conquered so many pro- "vinces. Do you know, or does he know, of "how great extent my empire is? or upon what "grounds does he pretend to be greater than I "am?"

The ambassador, willing to soften matters, said, "I know that you are more powerful than "my sovereign, but as he is my master I am "bound to obey him, and I assure you that his "intentions are good." This piece of well-timed flattery so pacified the sultan, that he consented to all that the ambassador had proposed, and a treaty of peace was concluded between them.

After this accommodation, the harmony that subsisted between the empires was so great, that a person might travel from one to the other without the smallest interruption. At length, however, sultan Mohammed became jealous of the greatness of Jenghis Khan, and treated the Moguls with less respect than before; at the same time his subjects committed such acts of hostility, as obliged Jenghis to complain. This complaint, however, did not alter his pacifick intentions.

Mohammed had a very dangerous enemy in Nasser, caliph of Bagdad, to whom he had behaved with a considerable degree of haughtiness. Excited with a desire of revenge, the caliph conceived the idea of forming a strict alliance with Jenghis Khan. He made the proposal to his council, and the affair was debated, when the zealots

argued that it was contrary to the Mohammedan law to introduce the enemies of God into the country of true believers. To this objection Nassar replied: "A Mohammedan tyrant is worse than "an infidel. When destruction threatens, we "must employ every effort to ward off the blow." The caliph's arguments prevailed, and an express was dispatched into Tartary. Lest, however, the messenger should be surprised, and his credentials fall into the hands of the enemy, the whole plan was engraved on his head, by means of a needle and coloured drugs. As soon as the hair was a little grown, he set off, and on his arrival he was shaved, and the Caliph's intentions were made known. Jenghis Khan approved the project of quarrelling with Mohammed, and returned for answer; "I have just concluded a "treaty of peace with him, therefore it would "not be consistent to declare war immediately; "but I will do so, the very first cause of com- "plaint that occurs, which cannot be at any great "distance, between two great empires so conti- "guous to each other." The expected opportunity soon occurred. Some Tartar merchants were insulted and plundered by Mohammed's subjects, and he neglected to make the proper restitution, notwithstanding the remonstrances of Jenghis Khan. The dispute of private persons became that of the sovereigns; they were both incensed, and hostile preparations commenced on each side.

The Great Khan assembled his forces, and explained to them the motives which induced him to attack the sultan of Karazm. Previously to his departure, he ordered recruits to be raised throughout his dominions, and sent after him; at the same time he gave these laws to his

forces: "Whoever shall fly, without having "fought, however great the danger or the "resistance, shall be punished with death. If "any see their comrades engaged in battle, and "do not afford them succour, they shall suffer "death." He instituted other and very minute regulations; and then provided by his will for the tranquillity of the state, should he be cut off in the expedition.

Every thing being now ready for the war, the khan detached his son with a large body of troops towards Turkestan, and then marched himself with his army to attack the dominions of sultan Mohammed. As this expedition was the origin of the important irruption of the Moguls and Tartars into the southern parts of Asia, it will be proper to consider what was the state of this part of the world at this epoch.

Southern China, governed by emperors of a pacifick disposition, could cause no uneasiness to the khan, and the Northern was under his own command. The whole of Tartary, and a considerable part of Turkestan, acknowledged his authority. The rest was in the possession of Mohammed, who was likewise master of Great Bukharia, Karazm, whence his monarchy derived its name, and likewise held in subjection all Persia, Persian Irak, and the frontiers of India. He raised an army of five hundred thousand men; but these forces were his last and only dependence. He could expect no aid from Georgia, none from Armenia, whose sovereigns were pleased to find an opportunity of freeing themselves from their annual tribute, nor any reinforcements from the princes of Egypt and the adjacent countries, which had been desolated by the

crusaders; much less from the caliph of Bagdad his secret enemy, who was possessed of Arabian Irak, Chaldea, and the three Arabias, nor from the Seljaks of Anatolia, nor the Greek emperors, who were engaged in hostilities against each other. These resources were denied to Mohammed, who found himself alone, exposed to the violence of a torrent, the course of which he had not had the prudence to divert.

Mohammed by forced marches arrived at the borders of Turkestan, with a view of cutting off the retreat of Juji, Jenghis Khan's son. The generals who accompanied Juji advised him to retire in good order. The prince, however, rejected this advice, as unworthy of his courage and character. He arranged his troops, and led them with confidence to the charge. The Moguls, animated by the example of their prince, performed wonders in the action; so that the enemy, notwithstanding their superiority, were on the point of flying, if the sultan, finding that his presence could not revive the courage of his soldiers, had not called upon them to stand their ground only for a few minutes, till darkness should separate them. They obeyed this command, and thus saved him from the shame of seeing his whole army fly before an inferor number of the Mogul forces.

Juji, contented with the honour acquired in this engagement, caused great fires to be lighted in several places of his camp, and retreated silently in the night. When he rejoined his father with the troops under his command, he was joyfully received, and rewarded with presents for his gallant behaviour.

Several cities fell into the hands of Jenghis

but his object was to get possession of Bochara, the centre of the sultan's dominions, and where all his wealth was lodged. He laid siege to it, and after having remained before it for several months, the principal of the inhabitants surrendered; but those who were displeased with this conduct retired with the governor to the castle, resolving to hold out to the last extremity.

When Jenghis had taken possession of Bochara, he entered on horseback into the great mosque, and asked merrily if it was the sultan's palace. On being told it was the house of God, he alighted; and giving the principal magistrate his horse to hold, ascended into the gallery where the ecclesiasticks usually sat, and threw the Koran under his horse's feet; the soldiers at the same time began to eat and drink in the temple, without the least regard to the sacredness of the place. He then retired to the camp, and assembled the chief men of the place, whom he commanded to deliver up all the treasures that had been hidden.

The inhabitants, dreading his vengeance, surrendered all their property, with which for a time he seemed satisfied; but understanding afterwards that several soldiers were concealed in the town, he ordered it to be set on fire, so that nothing remained but the sultan's palace, constructed of stone, and a few brick houses, the rest having been built of wood. The castle, which had held out a long time after the city yielded, surrendered at discretion, and was demolished; but the governor and garrison had their lives spared.

It would exceed the limits of this work to enter into the particulars of all the cities taken

and battles fought at this period. The devastation made by the Great Khan was like that of a thunder-bolt bursting over several countries at once, involving them in flames and ruin. The celerity and extent of the military exploits of Jenghis cannot be illustrated by a more apposite comparison. Never were those of any conqueror so destructive. His generals rushed on every part of the whole empire of Karazm at once, and enveloped it in one conflagration. The most beautiful and flourishing cities were reduced to heaps of ashes. Although the sultan employed every effort to succour his wretched dominions, his armies were constantly defeated in general engagements; and the few partial advantages which they obtained, served only to retard for a short time, the ruin of some particular cities and countries, and to give a lustre to the names of some of his captains. One of these, Malek, after having performed prodigies of valour during the siege of Khojend, escaped out of the place by stratagem. To destroy the bridge of communication, which was the only obstacle to his escape, he caused a sally to be made, and while the commanding officer attacked those who defended the head of the bridge, several barks, filled with combustible matter, set fire to the pontoons of which it was composed, and thus opened a way for the fleet, which swiftly drove down the stream.

The Moguls contented themselves with observing the motions of Malek, imagining that he could not escape, as a chain had been drawn across the channel at Tonkat, which, however, he found means to cut in the night, and pass through, though not without a great loss of

men. Arriving, at length, at a place where the river was extremely narrow and shallow, he escaped by land, while his family safely arrived at a town belonging to sultan Mohammed. Malek fought his way from one eminence to another. His followers being at length cut off, and finding himself pursued by three Moguls, he discharged an arrow at the foremost of them, which, striking him in the eye, so intimidated his companions, that they all stopped, and Malek escaped to a neighbouring town called Kent.

Mohammed, harassed without intermission; seeing the cities of Khojend, Samarcand, Herat, and other important places, submitting to the enemy; and despairing of his cause, arrived at a small town on the borders of the Caspian Sea. While a prey to the bitterest reflections, and endeavouring to find consolation in religion, the duties of which he practised with great fervour, tidings reached him that the enemy was approaching. He had but just time sufficient to throw himself on board a small vessel that was in readiness. The arrows shot after him fell in showers about the vessel in which he had embarked.

The miserable monarch landed on a small island, and, overwhelmed with affliction, fell ill of a pleurisy, which in a very few days carried him off, in spite of the skill of his physicians. A few days before his death, his son Jalaloddin, with two of his brothers, went to pay their respects to him. On their arrival, the sultan said to the prince Jalaloddin, "You are of all "my children the most able to revenge me on "the Moguls; therefore I solemnly revoke the "act which I formerly made, at the request of

"the queen my mother, in favour of my son "Kothboddin." He then appointed him to be his successor, and commanded the other princes to obey him. After this declaration, he expired in a small tent, which had been set up for him. The first gentleman of his bed-chamber washed his body, and wrapped it in a shirt, having no other linen for its interment. Some years after, sultan Jalaloddin caused his bones to be taken up and carried with great pomp into the fortress of Ardahan.

Jalaloddin never had the opportunity of fulfilling his father's injunctions. History, however, furnishes but few examples of so determined a courage, and such unceasing fortitude in adversity as this prince evinced on different occasions: but, notwithstanding his unwearied efforts, he had the mortification to see his cities become the spoil of the enemy, and numbers of his subjects perish by the sword, besides an immense multitude of women and children condemned to captivity. The beautiful region of Asia, lately so fertile and wealthy, became a desert, and its populous cities one pile of rubbish, the haunts of wild beasts less savage than its ferocious conquerors.

To keep his troops in action during the winter, Jenghis Khan ordered great hunting matches to be made on his extensive plains. These are performed in the following manner: The huntsmen trace out a circle of several miles in circumference, around which the troops are ranged: the soldiers then begin to march to the sound of martial musick, and continue gradually to advance altogether towards the centre, driving before them the animals within the circle,

but without killing or wounding any of them, even of the most ferocious. At night they encamp in the same order that is observed in war. The march lasts several weeks; the space gradually lessens, and the animals for want of room beginning to mix with one another, become furious, and the strongest destroy the rest. At length, when the circle is so diminished that all the wild beasts may be seen together, the martial musick strikes up, and the sounds, together with the shouts and cries of the hunters and soldiers, terrify them to such a degree, that they lose all their natural ferocity: lions and tigers are seen to crouch and become perfectly tame, and bears and wild boars, like creatures of the most timid natures, are affrighted and confounded.

The Grand Khan, accompanied by his sons and the principal officers, enters the circle first, and commences the slaughter, by striking the principal animals. He then retires to an eminence, from which, on a throne erected for the purpose he views the attack of the rest; and none dares to shrink from the contest however great the danger may prove.

When the princes and great lords have given sufficient proof of their courage and agility, the young soldiers are allowed to enter the circle, and make what havock they please. On the present occasion the khan's grand-sons, attended by several young noblemen, approached the throne and entreated the monarch to spare the remaining animals; which request being granted, the troops, after an exercise of four months, were sent back to their quarters.

Such was the chase instituted by Jenghis

Khan, and the model of which he left to his successors. In something like this manner he proceeded against Jalaloddin, encompassing him on every side, till he had confined him in a small island on the borders of the Indus. Reduced to this extremity, the sultan determined to attempt a decisive blow. He burned all his ships except one for his own family, to deprive his army of the hope of escape; and then waited with fortitude the enemy's approach. His soldiers, surrounded like the animals in the chase, defended themselves like lions and tigers roused from their momentary stupor; but their courage could not avail them by turning the fortune of the battle. They were shortly reduced to seven hundred men, a number much too small to sustain another attack. The vessel destined to transport the unhappy family of Jalaloddin had met with an irreparable accident, and these children of misfortune were doomed to remain on land. The prince embraced his mother, wife, and offspring; and, bursting into tears, tore himself from their endearments, stripped off his cuirass, quitted all his arms, except his sword and bow and quivers, and then mounting his horse, plunged into the river.

Jenghis Khan, desirous of taking Jalaloddin alive, ranged his forces in the form of a bow, of which the river represented the string. When the sultan was in the middle of the river, he stopped to insult Jenghis, who was standing on the bank applauding his courage. Several brave Mogul captains would have thrown themselves into the river to swim after Jalaloddin; the khan, however, would not permit them; but turning to his own children, he

said, "Happy the son that can boast of such "a father. He who can brave the dangers "that this prince has just escaped, can encoun- "ter a thousand others; and a prudent man at "enmity with him must be perpetually on his "guard."

This compassion and admiration were, however, but momentary. He ordered Jalaloddin's family to be brought into his presence, and commanded the males, among whom was the sultan's eldest son, to be slain. He afterwards employed divers, to recover the treasures which the prince had thrown into the river.

As soon as Jalaloddin had landed in India, he ascended a tree, to pass the night in security from the wild beasts; and on the next day, as he was indulging himself in melancholy reflections, while he walked along the banks of the river to see if any of his people appeared, he perceived a troop of soldiers, with some officers, three of whom proved to be his particular friends. These, at the beginning of the defeat, had found a boat, in which they sailed all night, with much danger from the rocks and the violence of the current. He was soon after joined by three hundred horse, who informed him of four thousand more, who had saved themselves by swimming a distance of two leagues: the sultan went to meet them, and engaged to provide for their necessities. In the mean time, an officer of his household, who was not at the battle, knowing that his master and many of his people had escaped, ventured to load a large boat with arms, provisions, money, and clothes for his soldiers, and to cross over to him; for which important service the emperor afterwards appointed him great steward of his household, and surnamed him the *Glory of the*

Faith. And from this time the fortunes of the sultan seemed to have again changed. He fought several battles in Hindostan, and was at first victorious, making conquests and forming alliances. But the Indian princes, becoming jealous of his prosperity, conspired against him, and obliged him to pass the Indus. At length, sinking beneath the weight of his accumulated misfortunes, he died in obscurity, four years after the death of Jenghis Khan; to whom we must now return.

Jenghis Khan, after the battle with Jalaloddin, was obliged by the severity of winter to take up his quarters on the border of Hindostan, in order to repose his harassed army. In the following spring he sent out his troops to make new conquests. Kandahar, Multan, and Gazna, fell before their victorious arms. Oktay, the general, had orders to punish the people of the last of these places, and no sooner had he arrived in that country, than he fulfilled his directions, by exercising all sorts of cruelties. The city was provided with every thing necessary to sustain a siege; it had a strong garrison, and a brave and experienced governor; and the inhabitants, expecting no mercy from the khan, were resolved to make a desperate defence. They made frequent sallies on the besiegers, destroyed their works, and broke in pieces above a hundred of their battering-rams. After an obstinate engagement, however, in which Oktay fought in person, one side of the city walls fell down, and filling up the ditch, a great number of Moguls easily entered, sword in hand. The governor, seeing that all was lost, rushed at the head of his soldiers into the thickest part of the enemy, and there obtained an honour-

able death. Gazna, however, was not entirely ruined, nor did all the inhabitants perish; for after the pillage had lasted four or five hours, Oktay ordered it to cease, and taxed those who escaped with their lives, at a certain rate, to redeem themselves and the city.

While Jenghis Khan, on one side of his empire, had fixed the Indus as its limit, his lieutenants on the other subjugated Persia, enclosed the Caspian sea within his dominion, and carried their victorious arms as far as Iconium. As soon as the princes and generals had returned from their several expeditions, he assembled them in a plain of twenty-one miles in extent; but this space was scarcely sufficient for the tents and equipages of all those who were convoked. The khan's quarters alone occupied nearly six miles in circumference. Streets, squares, and markets, were appointed, and tents were pitched for his household. The tent destined for the assembly would contain two thousand persons; its covering was white, to distinguish it from the rest. A magnificent throne was erected in it, and the black felt was not forgotten, on which the monarch sat when he first took his assumed name. This symbol of the original poverty of the Moguls, long continued an object of veneration among them; though they had already estranged themselves from their original simplicity, and all the luxury of Asia glittered in their attire, horses, harness, arms, and furniture.

There appeared a great deal of magnificence on their equipages; on the tops of their tents were placed streamers of the richest silks, of various colours, which afforded a gay and a grand prospect. Although the affairs of so vast an

empire were very numerous and complex, yet by the regularity and order adopted by the keeper of Jenghis Khan's laws, all publick business was transacted without the least confusion. The khan, who loved to harangue in publick, took occasion to make a speech in praise of those laws, to which he imputed all his victories and conquests. As a farther proof of his greatness, he ordered all the ambassadors who had followed the court, as well as the envoys and deputies from the countries he had subdued, to be called in, and gave them audience at the foot of the throne; when his children and grand-children were also introduced to kiss his hand with tenderness. He graciously accepted their presents, and in return distributed among them magnificent donations. The ceremonial terminated with a grand festival which continued many days, accompanied with banquets, abounding with whatever was most exquisite in liquors, fruits, and game, throughout his immense dominions.

Soon after this assembly was dissolved, Jenghis Khan departed with his court, obliging the queen Turkhan Katun, whom he had taken prisoner, to follow him on a chariot, and loaded with irons, as the proud monument of his victories in the west. During his absence, the emperor left the government of his dominions to his brother Wache, who conducted himself in his charge with great prudence.

On the other hand, Muhuli, his lieutenant-general in China, acquired much reputation in the war which he maintained against the emperor of the Kin, and the king of Hya. Muhuli was considered by all the Moguls as the first captain of the empire, and Jenghis placed entire

confidence in him. The dignity to which he was advanced did not lessen his military ardour; and in all his great enterprises he underwent as much fatigue as the meanest soldier. The khan, before he was proclaimed emperor, retreating to his camp by night, after a severe defeat, and not able to find it from the snow that had fallen, lay down upon some straw to sleep, when Porchi and Muhuli took a covering and held it over him all night in the open air, which action gained them considerable reputation, and rendered their families highly esteemed among the Mogul princes.

In the year 1225 the emperor Jenghis Khan arrived at the river Tula, after an absence of seven years. Among those who came out to meet him was Tyauli, queen of Lyau-tong, with the princes her nephews. That lady, who had a superior and well-cultivated understanding, fell on her knees before Jenghis, and paid him high compliments on his numerous conquests, and besought him to nominate Pitu to be king of Lyau-tong, in the room of the deceased king; with this he complied, associating with him in the government Shenko, the eldest son of the late monarch.

In the next year Jenghis reduced the kingdom of Hya, after it had continued two hundred years under its own princes. This triumph was followed by others: all his enterprises were crowned with victory. Prosperity, indeed, never deserted him, even to his death. He was desirous of completing the conquest of the Kin empire; but he fell sick before he could accomplish this purpose, and died at the age of seventy. He left his throne to his son Oktay; and commanded Toley, another of his

A. D. 1227.

children, to assume the regency till his brother, who was then absent, should return.

The death of the emperor threw all the court into extreme sorrow. His body was interred with great magnificence, in a place chosen by himself for that purpose: it was under a beautiful tree, where, in his return from the chase, a few days before he fell sick, he had rested himself with much satisfaction. A noble monument was erected over his grave, and the people who came to visit the tomb planted trees around it, in such regular order that in time it became one of the finest sepulchres in the East.

Jenghis Khan on the whole merited respect and esteem, by his extraordinary talents. Besides all the qualities and virtues requisite in a great conqueror, he possessed a genius capable of forming great designs, and prudence equal to their execution; a natural and persuasive eloquence; a degree of patience enabling him to endure and overcome fatigue; an admirable temperance; a superior understanding, and a penetrating mind, that instantly conceived the measure proper to be adopted on every occasion. His military talents are conspicuous in his successfully introducing a strict discipline and severe police among the Tartars, who were till then unused to any restraint. Every thing was done according to established rules; whether service, recompense, or punishment. Intoxication was no excuse for such actions as required one; neither were birth or power admitted as a palliation for error or misconduct.

His religion went to the acknowledgment of "One God, the creator of heaven and earth, "who alone gives life and death, riches and "poverty, who grants and denies whatsoever he

"sees proper; and has over all things an ab-"solute and irresistible power." Such was the creed of the Tartar khan, but he granted the most extensive toleration to all his subjects. Some even of his own children, and princes of the blood, were Christians; some Jews and Mohammedans, without incurring any marks of his disapprobation.

His laws were simple, suitable to a newly formed people, who have few complex social connexions. They enjoin the belief of one God; that the chief of sects, and ministers of worship, of whatever denomination, shall be exempt from taxes, which privilege was likewise extended to physicians; that no person shall assume the title of Great Khan unless previously elected to that dignity at a general diet; that no treaty of peace shall be entered into, with any king, or nation, until they are first subdued.

To banish idleness out of his dominions, he obliged every one of his subjects to serve the publick in some employment. Adultery was punished with death. Polygamy was permitted in the greatest extent: and in order to multiply alliances between families, marriages were allowed to take place among the dead; by this law the nuptial ceremony might be performed between a deceased man and woman, and the families of the parties became, in consequence of it, legally united. This custom is still prevalent among the Tartars, who throw the contract of marriage into the fire, and imagine that the flames will waft it to the parties, who will be espoused in the other world.

Spies, false witnesses, and sorcerers, were

by these laws condemned to death. The same punishment was awarded against those who attempted to plunder an enemy before the general's leave had been obtained. Unfortunately, however, in this reign, leave was never refused. All Jenghis Khan's generals were sanguinary and inexorable. According to the most moderate calculations, not fewer than two millions of men fell beneath the murdering sword, without reckoning the number that affliction and the horrors of slavery consigned to the grave. It is said that during his reign fifty thousand cities were demolished, some of them entirely desolated, the very vestiges of which scarcely remain. Such are the melancholy fruits of victories, such the memorial that warriors leave behind them!

CHAP. III.

The History of the Moguls continued.

ALTHOUGH Oktay had been declared emperor by his father, he refused to accept the crown till it should be delegated to him by the states. From the period of Jenghis Khan's death till the meeting of the assembly, two years elapsed, during which Toley governed with universal applause. Nothing but compulsory measures could induce Oktay to take upon him the weight of the sovereignty. His first act was to make Yelu his minister; a man of great integrity, learned in the laws, of consummate prudence, and wholly devoted to the good of the empire. At the head of his armies he placed Toley his brother, whom he tenderly loved, and he never had reason to repent of his choice.

Yelu had given proofs of his superior knowledge and talents in the former reign. Jenghis Khan finding himself without a provision of rice or silks, several lords attempted to persuade him that the conquered countries in Kitay would be of no use to him, unless the inhabitants were destroyed; but that in case those unproductive people were out of the way, their country might be turned into pastures, which would prove of great advantage. Yelu, on the other hand, explained to Jenghis Khan the true method which ought to be taken to render the conquest of

China beneficial. "Although," said this minister, "we have but a small part of the empire, yet if things are well ordered, the cultivated lands will produce every thing that is wanted, without oppressing a single individual."

Jenghis Khan was surprised at this discourse, and acknowledged that a conqueror ought to think of something else than of rendering himself celebrated by the massacre of his enemies: that indeed he should have soldiers to fight, but there was need of magistrates to govern, peasants to till the ground, merchants to carry on the trade, officers to take care of the revenue, and likewise men of learning. Prince Oktay, who heard this conversation, was more enamoured with it than his father had been, and as soon as he was made emperor, committed the management of the taxes to Yelu; and when some of Yelu's enemies wished to ruin his credit with Oktay, the prince rejected their accusations, and gave them to understand, that he believed they proceeded only from the base motives of jealousy and envy. He told his courtiers that Yelu was the example they ought to be ambitious of imitating, and into his hands he shortly after committed the general management of affairs.

Toley, in the mean time, was faithful in the execution of the emperor's orders, and his talents were of singular utility in the war which his father left him to prosecute, against the inhabitants of Southern China. After surmounting infinite difficulties, he arrived on the borders of Honan. His entrance by a passage so little suspected, filled every body with such astonishment, that all fled before him, without making

the smallest resistance. This war gave rise to various examples of fortitude, which, though we cannot commend, the historian is bound to preserve. Chinin, governor of a town of importance, who by his bravery had retarded for a time its surrender, finding that he could hold out no longer, when it was on the point of being stormed, urged his wife to provide for her safety. The lady replied: "Since I "have shared with you all the honours of life, I "will also share your tomb." She immediately took poison, and administered it to her children. Chinin, after presiding at the obsequies, slew himself; and the town was taken.

Ilapua, an excellent officer, much beloved and esteemed, having been taken in battle, constantly refused to live on the condition of his changing the service. "I am," said he, "one "of the principal generals of the Kins: I wish "to die on my master's territory." His request was granted, though with much regret, and he was put to death. Hoshang, a prince belonging to the imperial house, illustrious for his courage, greatness of mind, and a number of brilliant actions, concealed himself during a defeat, and afterwards came forwards, and demanded to be presented to Toley, when he thus addressed him: "My name is Hoshang; I am "one of the imperial family. I command the "battalion called the Faithful: three times "have your armies fled before me. I would "not die with a troop of obscure soldiers. I "will have my fidelity known to the world; "posterity will do justice to my memory." Greatly would it have redounded to the honour of the Tartar prince, had he spared the life of

such a man; but he cruelly abandoned him to the fury of the soldiery, who tortured, and then massacred him. Some even of these, possessing a degree of humanity, when they found that they could not prevail upon their comrades to spare him, poured camel's milk on the earth, entreating that, should he ever revive, he would "return and live with the Moguls."

At the siege of Pekin, the capital, the Tartars employed machines which threw whole mill-stones at once. The Chinese used different inventions of various forms to discharge fire, which they called *pau*, a sound expressive of the noise of an explosion. With these they hurled globes of iron filled with powder, which, bursting on their being set on fire, produced a report resembling thunder. Hence it would seem that gunpowder was known in China as early as the beginning of the thirteenth century. So dreadful was this attack, both on the part of the besieged and the besiegers, that in the short space of sixteen days and nights the number of the slain on both sides amounted to a million. The Tartar general finding that he could not force the place, in order to come off with honour, sent the governor word, that he should forbear any further hostilities, since he was satisfied that a negociation was on foot. No sooner had the horrors of war ceased, than a no less dreadful calamity, the plague, succeeded, which carried off an incredible number of people. When the contagion had also subsided, the emperor Shewsu bestowed large rewards on those who had defended the city, and performed several acts of humiliation.

This emperor, if judged by his actions, was not deficient in courage, but was indecisive in

his disposition, without talents for governing, and ignorant of men and manners. He challenged the enemy, retreated, and returned to the charge; defended a fortress, and abandoned it. This want of steadiness reduced his affairs to the most deplorable disorder. He was, however, conscious of his faults. Observing one day in a city through which he fled with his family, that his subjects were in tears, he said to them—"I do not desire that you should think "much of *me*, but remember the obligations "you owe to my *ancestors*." He continued to be the sport of fortune; instead of the brilliant retinue of prosperity, he saw himself surrounded with misfortune, ingratitude, insolence, and the tyranny of those whom he had himself raised to power. By one of these he was kept a prisoner a considerable time. Frequently did the unfortunate monarch exclaim, while groaning under the chains of perfidy—"Oh how do I "lament that I did not better choose my officers! "How great is my grief at being confined by a "slave, whom I have loaded with favours!" Affected by this circumstance, three trusty officers resolved to put the traitor to death, and communicated their design to the emperor, who sent for his faithless friend, on the pretence of consulting him about removing the court. When he entered the apartment, one of the officers wounded him in the side, and the emperor seconded the blow: he started back, but was slain before he could escape. The troops ran to arms, but the emperor went himself to appease them, and gave them an account of the whole affair.

The emperor was soon after shut up, with

four thousand troops, in his last town Juningfu the siege of which the Tartars carried on with unremitting animosity. The wretched inhabitants endured the extreme of famine; after they had eaten their horses, they boiled the leather of their saddles, boots, and drums; even the old men and the infirm were killed for food, and the remaining soldiers pounded the bones of men and animals, and mixed them with dried herbs, to make a horrid pottage. This dreadful evil determined the emperor to make a last and desperate effort to repulse his enemies. He sallied out at the head of the remnant of his bravest troops, but was speedily driven back. The Tartars became masters of the breach, through which they were on the point of spreading themselves over the town.

Shewsu immediately sent for Chenglin, a near relation, and conjured him, in the presence of his nobles, to accept the empire. "If," said he, "you should escape, you will continue our "race, and revive the splendour of this depressed "throne. With regard to myself," added he, "I have done no evil, I have no dread of "death. I observe that all the dynasties have "finished under princes, either brutal, drunken, "covetous, or debauched; you know I am not "of this sort: but notwithstanding the dynasty "of the Kin ends with me, and I see with "grief that those princes under whom the dy-"nasties have terminated, in general, have "been exposed to insults, outrage, imprison-"ment, and ignominy, I declare that shall "not be my fate." Then clothing himself in a coarse garment, he rushed furiously on the Tartars, as they advanced. Death, which he

sought in the midst of the enemy, still respected him. On the point of being taken prisoner, he retreated to a house, which he had previously caused to be surrounded with faggots and straw, and ordered it to be set on fire as soon as he was dead. He then destroyed himself with his own sword, and the house was consumed.

The principal officers, to the number of five hundred having heard of their master's death, went and drowned themselves in the river Ju. But the new emperor Chenglin, attended by some mandarins, performed the Chinese ceremonies for the death of his predecessor, and gave orders for burying his ashes on the bank of the river. The confederate generals, seizing the palace, divided the spoil, and the same day Chenglin was killed in a tumult; an event which put an end to the dynasty of the Kin.

When Oktay ascended the throne, he divided the provinces among his brothers, relations, and principal nobility, who, under a rigid inspection, governed with perfect moderation. By these means he enjoyed a tranquil reign, but its duration was only of thirteen years. After a great hunting match he was taken dangerously ill, upon which the empress sent immediately for his faithful minister and adviser Yelu, who had been absent from court some time, to consult him on so important an occasion. The venerable man told her plainly, that the emperor had bad counsellors about him; that avarice reigned at court; that publick employments were sold; and that the prisons were filled with honest men, whose only crime was their disapproving of the unlawful means which were practised to get money. The empress took measures imme-

diately to free the prisoners; and when her husband began to recover, a general amnesty was published.

The emperor was much addicted to wine, and Yelu had frequently warned him against its ill effects; but, although he took the advice in good part, he did not refrain from the practice. When he was fifty-six, he died after a splendid repast, in consequence of too great indulgence. A. D. 1241. He nominated for his heir and successor, his grandson Shelyemen.

Oktay, or, as the Moguls call him, Ogatay, was a prince of courage, prudence, and great magnanimity. Yelu had inspired him with the love of the sciences, and application to the affairs of government. This khan had great authority over the princes, as well those of his own family as his vassals. He loved good order, and his integrity was unimpeached. Many instances of his generosity, and love of justice, might be adduced, of which the following are well authenticated, and frequently quoted.

A poor smith, having made six iron skewers, went to market to sell them, and observing Oktay coming that way, he held them up that he might see them. The khan asked what he meant by that motion? The smith answered, that they were six skewers which he wished to make him a present of. The khan accepted of them, and, in return, gave him as many dinars, or crowns of gold.

An indigent person, who had neither wives nor children, having waited upon Oktay, with a view of borrowing a little money to put himself into business, the khan immediately ordered two hundred dinars to be given him out of the

treasury. Some of his courtiers suggested to him that the man having no near relations, the money, after his death, would pass to strangers. But Oktay would not rescind the order; saying, "Since this man has implored my assistance, it "would be unjust in me to send him away "empty handed, when it is in my power to help "him."

A man belonging to the tribe of Virats, who hated the Mohammedans exceedingly, came and told Oktay that Jenghis Khan had appeared to him in a dream, and commanded him to acquaint his majesty that he would have all the Mussulmen in his dominions put to the sword. The khan asked him, if Jenghis Khan had spoken to him in person, or by an interpreter? The man answered, "in person." The khan then asked if he could speak the Mogul language? The Virat replied, he could not. Upon this Oktay exclaimed, "My father spoke no other "language! How durst you then to come and "tell me that he spoke to you, when neither "you understood his language, nor he yours?" In this manner he detected the falsehood, and ordered the impostor to be punished with death.

That Oktay was inimical to informers, and meanness of every kind, will appear from the following instance:—

There existed a law prohibiting, under pain of death, the cutting the throats of animals, and commanding that they should be ripped up, and the heart torn out. This law had a political tendency, viz. that of familiarising the Moguls to the custom of eating the entrails of animals, which before they dared not touch. A

Mohammedan bought a sheep, and cut off its head. A Mogul, having observed him shut his door very cautiously, suspected his intention, climbed up on the roof, and having witnessed the whole transaction, arrested the delinquent and led him before the emperor. Oktay, after a few minutes' reflection, acquitted the Mohammedan, because the precaution he had taken to conceal the fact proved his respect for the laws; and condemned the Mogul to death, for having infringed the publick safety by climbing secretly on his neighbour's roof.

After the decease of Oktay, the empress caused herself to be acknowledged regent of the empire, in spite of all the remonstrances of Yelu, who insisted that Shelyemen ought to be proclaimed emperor, in obedience to his grandfather's will. The empress rejected this proposal, under various pretences; and artfully taking advantage of the absence of the best generals, who were in China and the West, she, by the support of her son Quey-yew, and several chiefs of tribes, governed the state with sovereign authority. In the mean time, she gave notice to the commanders who were in foreign parts, and sent them orders relating to military operations. This princess had great address, and knew how to conciliate the affection of the grandees. She particularly made use of the services of Gautulauman, who through her means had insinuated himself into the favour of her late husband. This man Yelu attempted to remove from the ministry, by representing to her that the finances were in disorder, and that every thing was done at Karakorom by dint of money. His remonstrances being ineffectual,

he considered himself disgraced, and soon after died of grief.

This great man merits the notice and applause of posterity. As soon as he became prime-minister to the khan, his whole study was to render his master's reign glorious. He was continually inspiring that prince, his children, and the Moguls in general, with a deep aversion from slaughter and pillage, as well as with a love for the people, and good government. The pains which he took to reform the manners and dispositions of the Moguls, cannot be sufficiently commended. He was their first master and lawgiver: he projected a calendar for them, which he finished in Persia, after having had conferences with the mathematicians of that country.

He was well versed in the Chinese sciences and history: his zeal was entirely disinterested, and he continually sacrificed his own ease and advantage to the good of the state. At the reduction of the capital of the Hya kingdom, the Moguls committed great disorders, in plundering the city and palace of the king: Yelu took for his share the geographical maps, the books, paintings, and some bales of rhubarb. Some time after, the army being afflicted with a malignant fever, the minister became their physician, and saved the lives of numbers, by administering to them the rhubarb which had thus come into his possession.

He rescued from death many thousands of the Chinese literati, and caused colleges to be built, in which the Moguls were instructed in history, geography, arithmetick, and astronomy. He encouraged learned men from all countries, and caused many books to be translated. He instituted

salutary regulations respecting the finances, commerce, duties, publick granaries, and the subordination of the officers, both of the civil and military departments. The natural ferocity of the Moguls, their ignorance, their early education, all concurred in opposing formidable obstacles to his designs; but his energy enabled him to surmount them. Under his administration the custom of choosing the most beautiful young women for the emperor's palace was abolished.

Such was Yelu Chutsay: as a minister of state he was never excelled, and rarely equalled. Nearly six centuries have elapsed since the death of this great man, but we know not among the records of what nation to point out the illustrious name that shall bear away the palm from this Tartar minister and legislator.

After his death, his enemies demanded that his wealth should undergo a strict examination. Virtue requires no concealment; the most diligent search that jealousy and envy could instigate, served only to cover his enemies with shame and confusion. They found very little money, but a great number of volumes written by his own hand, on the subjects of history, astronomy, government, and commerce; medals, musical instruments, old books, and antiquities. He was very sedulous in his travels to amass these sorts of curiosities, instead of immense riches, which he might have acquired. Yelu had many foes, the foes to publick virtue; but history has done him justice, and the Moguls even to this day never mention his name without veneration. The remains of his tomb are still to be seen, some leagues to the south-west of Pekin.

The emperor Quey-yew, or Kayuk, had great

respect for his mother, who therefore kept a considerable share of the government in her hands. Under this khan, the Chinese history begins to speak of the credit which the Bonzes acquired at the Mogul court. For these things he has been blamed, but his beneficence and courage are deservedly applauded. He commanded his armies in person at the conquest of Korea, and the nations in the vicinity of the Caspian Sea. The people complained of his prodigality, and were highly displeased at the enormous expense he went to in the purchase of jewels and precious stones, and that they were continually forced to furnish horses to the lords, who rode post, night and day; while at the same time the drought and mortality among the cattle had reduced many countries to famine, and there was not money to pay the great armies which were raised. He died after a reign of eight years.

A. D. 1247.

Kayuk left sons, but the queen-dowager Tayckona, and the favourite widow Waulihamish, undertook to cause the same Shelyemen whom the former had before displaced on account of her son Kayuk, to be nominated to the throne. In the hope of enjoying this dignity, Shelyemen lived as emperor, during the two years which the regency of these princesses continued, till the states assembled; when, to the amazement of the prince and his protectress, the choice fell on Mengko, who was also a grandson to Jenghis Khan. Shelyemen was imprisoned and was no more heard of, and the two princesses who had favoured his pretensions to the throne were condemned to die, on the charge of sorcery. After their execution, the new khan made a solemn sa-

A. D. 1252.

crifice to Heaven, on a mountain, according to the Chinese rites. He attached himself to the religion of the lamas, to which he appointed a chief, under the title of doctor and protector of the emperor. He divided the administration of the empire among the princes, reserving only the sovereignty for himself.

Of these, Hupilay, or Kublay, bears an exalted character in history. He was greatly loved and esteemed by the Chinese, whom he governed with gentleness. He chose a minister called Yaushu, of eminent integrity and prudence. This prince was accused of endeavouring to make himself independent; and his having gained the affections of the soldiers and the people was interpreted to his disadvantage. In consequence of these accusations Mengko deprived him of his government, and dismissed the generals who were attached to him. Kublay, shocked at this disgrace, at first seemed inclined to have recourse to arms, and revenge himself on his enemies; but as he did nothing without the advice of Yaushu, this nobleman advised him instantly to depart without any troops, and, throwing himself at the emperor's feet, offer him every thing that he possessed. Kublay pursued this method, and Mengko was so much affected at his brother's humiliation, that he revoked all his orders, and intrusted him with unlimited authority in carrying on a war with the Song, a people of China whom he wished to reduce. But his measures were badly concerted, and a siege being carried on at an improper time cost Mengko his life. He fell, covered with wounds, before a town which he was attempting to storm. A. D. 1257.

A. D. 1259. While the emperor was expiring on the ramparts of the place, Kublay was attacking it on the opposite side. When informed of his brother's death he hastened and put himself at the head of the army, who had left their chief, and succeeded him as emperor.

Kublay assembled around him wise and able ministers, from whose united counsels resulted the excellent regulations which have rendered this prince's reign illustrious. One among the number perceived his master's weakness, the love of money, and found the means of gratifying it; by which conduct he became a favourite, and gained a complete ascendancy over the khan. Kublay was, in every other respect, a man of great discernment. He prided himself on being able to distinguish those among his subjects who might contribute to give splendour to his reign, either by the cultivation of arms, science, or commerce. He made it a rule to patronise all persons of merit, without any distinction of nation or religion. Before this period, military prowess was the qualification most in esteem; but Kublay gave a decided preference to the learning of the mandarins, to whom in a great measure he confided the government of the people, and the administration of justice. He fixed the number, rank, authority, employment, and salary of these officers.

The Chinese are indebted to Kublay for their first set of mathematical instruments, which he collected from various quarters. He founded a college of astronomers, who were charged with the business of compiling the almanacks, fixing the returns of the holidays, and with every thing of this nature which had reference to religion;

he also established an academy of men of letters, who were chiefly employed on the history of their country.

He built a magnificent palace in honour of his ancestors, and annually in the month of March went to pay his respects to their remains. He was the first Mogul prince who performed this ceremony after the Chinese manner. He ordered the bonzes and lamas to recite, for seven days and nights, the prayers of their Fo; and since that time this practice has been observed every year.

Kublay charged the chief lama to invent alphabetical characters for the Moguls, who till then had promiscuously used those of the conquered nations. He made them represent sounds, and not the images of things like the Chinese. This worthy and excellent sovereign made it a part of his business personally to examine the Moguls as to their progress in the sciences; and the more effectually to inspire emulation by setting himself the example, his own children were educated conformably to these principles. A. D. 1260.

He appointed Peyen general of his armies, who had already acquired great fame from several warlike achievements. A. D. 1274. To the victorious arms of this general several cities surrendered, among which was Vuchangfu. At the time when this city fell into the hands of the Moguls, two of the principal officers among the besieged remonstrated warmly against the surrender, for which conduct they were in danger of being torn in pieces by the conquerors; but Peyen applauded their fidelity, and forbade his troops to put any of the inhabit-

ants to death. By his address he gained the people to his interest; he relieved the distresses of the poor, sent physicians into the towns and villages afflicted with contagious diseases, interdicted pillage on pain of death, and did friendly offices to individuals of every rank.

All the valour and address of Peyen, however, joined to the intrepidity and perseverance of his troops, were scarcely sufficient to conquer the Song, who defended themselves with a desperate courage. When they found their resistance ineffectual, they chose rather killing each other and rushing to certain death on the enemy's spears, than [illegible]. History abounds with examples, not of single families, but of the inhabitants of whole towns, who thus fell, or devoted themselves to the flames; so that when the conquerors entered, they saw only dead bodies and ashes.

The government of the Song was at that time in the hands of a woman, the grandmother of a prince twelve years old. She made many attempts to come to terms of pacification, even offering the condition that her son should become subject to the Moguls. Her ambassador endeavoured to move the general's compassion, by representing to him the injustice of plundering a child. Peyen replied, "With regard to "the prince's youth, you should recollect that "formerly your dynasty wrested the empire "from a prince nearly of the same age. To-"day Heaven takes away the empire from an "infant to give it to my master. It is the will "of God, and mortals must submit." The queen committed herself and her son into the hands of the general, who treated them with much ap-

parent respect, but sent them to the court of the khan. As soon as Kublay was informed of their approach, the empress Honkilla, his first wife, at his desire went out to meet them. She endeavoured to console the illustrious captives; and when the emperor spread before the prince and princesses of his court the jewels and wealth found in the Song's palace, which all contemplated with delight, Honkilla could not refrain from tears, and suddenly exclaimed, A. D. 1276.
"My lord, dynasties are not eternal:
"judge from that of the Song, what will
"hereafter be the fate of ours."

In the midst of the confusion occasioned by the capture of the metropolis, the faithful Chinese saved two young princes, the children of the late emperor by another wife, and unfurled their standard in the name of the eldest. This prince died however before any attempts of consequence could be made in his favour, and was succeeded by his brother Tipping. War was carried on for some time to support the claim of the survivor; but his followers were defeated by land, and sought refuge in their ships, with no better fortune. Lu-syew-fu, one of his faithful chiefs, perceiving that all was lost, first threw his own wife and children into the sea, and then advanced to the young A. D. emperor, and with a resolute tone said, 1279.
"My lord, do not dishonour your il-
"lustrious family by following the example of
"your brother: die a sovereign prince rather
"than live the slave of a foreign nation." He then embraced him with tears, took him on his

shoulder, and plunged with him into the deep. Most of the mandarins followed his example.

The princess waiting at some distance for tidings from her son, saw the messenger approach: he uttered not a word, but by his looks spoke the melancholy news: she, without shedding a tear, or uttering a single complaint, threw herself into the sea. Her ladies and attendants followed the example; and, if the Chinese historians may be believed, no less than a hundred thousand persons drowned themselves on this occasion. Thus ended the dynasty of the Song.

Kublay now meditated a plan for subjugating Southern China and Japan. The inhabitants of the latter not only despised his menaces, but insulted his ambassadors. A fleet which he sent against them was dispersed in a storm. Upwards of sixty thousand Chinese and Tartars perished in this unfortunate expedition, which gave great offence to the ministers and nobility. Kublay employed the last year of his life in perfecting many useful establishments which he had founded; he divided his time equally between Tartary and China, in which he was imitated by his successors. Among other works of national utility, may be reckoned the canals of communication between the rivers, and the immense labours used to render them navigable. He died in 1294, in the eightieth year of his age.

During the latter part of this reign, there was a lama in the sourthern provinces of Thibet in great reputation among the Moguls, though he proved to be an impostor. He counterfeited

the emperor's mandates, and granted false licences; intimidated wealthy families; promised and procured places; in short, he used every sort of unlawful means to become rich. Avarice carried him so far as even to take up the bodies of the Song emperors, princes, and great men, to plunder them of the jewels which were interred with them. Of their bones, mixed with those of horses and oxen, he raised a pyramid; the sight of which filled the Chinese with so much indignation, as to occasion a general revolt. The mandarins of these provinces imprisoned the lama, confiscated his goods, and condemned him to death; but being supported by several Mogul lords, who had great influence, he was discharged, and great part of his treasures was restored to him. This unjust change of the sentence did much injury to the emperor's character. The Chinese cannot forgive him such an instance of weakness: and their history, on this occasion, is filled with complaints against him, for having evinced an undue affection for the lamas; men, they say, "at least but useless to the state."

The attention with which Kublay watched over every branch of the administration gave vigour to the government. Chengkin, his eldest son, admirably seconded him in all his endeavours. This prince died at the age of forty-three, and had, during his whole life, testified the best dispositions in the cause of virtue and morality. Once, when he was sent to relieve the celebrated Peyen, whom the emperor recalled to court after his martial achievements in China, the prince requested the general to direct him in the conduct he ought to pursue;

to which the general replied, "Prince, attach "yourself neither to loose women, nor to wine; "and all will prosper with you." This advice was well received by the young man. Peyen repaired to the court of his sovereign; and, contrary to the expectation of his enemies, was well received, his past conduct applauded and publicly extolled, and he was made prime-minister, and had the whole charge of the government committed to him.

A. D. 1293. A comet appeared in this reign. The Chinese history carefully records all phenomena of this kind, as well as the fancies which have seized the emperors on such occasions. The astrologers have likewise been assiduous in collecting events which preceded the appearance of these bodies; and pretend that they are designed as particular warnings from Heaven to crowned heads. Kublay had entertained these false notions. When the comet first appeared he sent for one of his ministers, to consult him how to appease the anger of the Deity. This minister spent the whole night in the emperor's chamber, and recited passages out of the Chinese canonical books, to show with what respect he ought to receive the counsel which Heaven condescends to give, and how much its anger ought to be dreaded. He produced instances from the ancient history, to evince that the chief business of a prince should be to practise virtue; and that on the appearance of eclipses, comets, or earthquakes, he ought seriously to examine his own heart, and above all to consider in what manner he governed his people.

Prince Chengkin left three sons, and in his dying moments appointed Timur, the youngest, as his successor. Kanmala the eldest, far from resenting this preference, set an example of obedience to the rest, by conforming in every respect to his father's orders, and took the oath of allegiance to his youngest brother, which he never afterwards violated. A. D. 1294.

One of Timur's first acts, who is known to the Chinese by the name of Chingtson, was to give the title of emperor to his father, and that of empress to his mother. He provided for the security of the provinces by the choice of good officers, and by giving them full powers in all military [illegible] entrusted the government of Tartary. The virtuous qualities of this excellent man gained him universal affection and esteem; and his death, which happened while he was young, caused a general regret. Timur succeeded also in captivating the hearts of the Chinese, and, by his clemency, united the whole of his vast empire under his authority. His predominant passion was the love of his people, and to meliorate their condition his constant aim.

In the year 1299 this monarch sent mandarins into all the provinces to examine into the losses which the people had suffered, the damages which his troops had caused, the families of mandarins who had not fortune sufficient to live suitably to their dignity, and the peasants who were unable to cultivate their lands. These commissioners afforded real relief to the poor, the diseased, and the aged. Urged by his minister to enter into wars, and to engage in projects of ambition, the emperor declared that he would

live in peace, and make it his sole pursuit to banish the vices which prevailed in the empire. He daily inquired into the miseries of his people, and seemed sensible only to the glory of making them happy.

The college of astronomy having foretold an eclipse of the moon for the month of August, which did not happen, the great lords, to save its credit, represented to the emperor that Heaven had, for that time, in favour to his majesty, caused a change in the motion of the sun. Timur paid no respect to their assertions; but, without punishing the college, he commanded them to set the stars in order again. This emperor died in the year 1307, without issue, or naming a successor.

A. D. 1307. Hayshan succeeded his brother Timur; he showed a decided preference for the doctrines of Confucius, and had several writings translated into the language of the Moguls, which he recommended to the perusal of his subjects. The sectaries of Fohi, on the contrary, lost much of the credit they had gained during the two preceding reigns. He made the possessions of the bonzes subject to imposts, which till then had been exempt from burthens of this nature. This prince was a good warrior, equitable, generous, the patron of men of letters, but too much addicted to wine and women; passions which tended considerably to shorten his life. He died at the age of thirty-one, after a reign of three years.

A. D. 1311. As soon as Hayshan was dead, his brother Ayyulipalipata was acknowledged emperor. This prince richly me-

rited the crown, by the moderation and zeal for his brother's service during his reign. Several ministers, in the life of his brother, had abused their power, and had taken advantage of that prince's inclination to licentious pleasure, in order to enrich themselves, and committed a thousand acts of injustice, with which their sovereign was unacquainted. The new emperor began his reign by making examples of those evil ministers: he put some to death, and banished others, not sparing even the princes of the blood: he then chose mandarins remarkable for their integrity, whom he placed at the head of his government.

As he loved the people, he beheld, with grief, the ravages which epidemick diseases made in his capital. With no less concern he saw that since his accession to the throne the sun had been eclipsed, a comet had appeared, and there had been two earthquakes; besides these, his country had been alternately afflicted with famine, drought, and inundations, which had entirely ruined several provinces. At this period there existed many religious dissentions in the empire: the disciples of Confucius imputed all these disasters to the bonzes, who, on their side, defended themselves with great warmth. The emperor was willing to take the blame to himself, confessing that the calamities which the people suffered were a just chastisement for the errors he had committed in his government, and promised to correct them. With a view of doing strict justice, he wished even to abdicate the sovereignty; but the prince, his son, refused to accept the crown which his father would have relinquished in his favour. He reigned but nine

years, and his character was estimable more by the absence of vice than by the practice and cultivation of any heroick virtue.

When Ayyukpalipata was seized with his last illness, which was judged mortal, the young prince never left the sick chamber, day nor night, till on the demise of his father he was proclaimed emperor.

A. D. 1320. Shotepala was then nineteen years old, and he commenced his reign with marks of extraordinary wisdom. He reformed the abuses which prevailed in the court, and which the supineness of his father had suffered to continue. He chose for his prime-minister and counsellor, Paychu, a man of superior merit in every respect. The censors of the empire were accused of calumniating the emperor, instead of representing the real state of affairs, in consequence of which some of them were capitally convicted. Too much confidence was the ruin of the youthful monarch: the relatives of a guilty minister, who had justly suffered death, conspired against him, and assassinated both the emperor and Paychu. Shotepala was at the time of his death only twenty-three years of age, of which he had reigned four. Paychu had entertained too great an aversion to the lamas, whom he treated as people devoted solely to the acquisition of wealth; but as a minister he was universally beloved. The most exalted hopes were formed from his virtues, and his death was lamented as a publick calamity.

As Shotepala had been the delight of the people, his death diffused a general sorrow among the princes and chiefs of the tribes. The conspirators had thoughts of raising the son of

Kanmala to the throne, and had even informed him of their intention; but he was so far from consenting to the plan, that on receiving this information he had dispatched couriers to apprise the emperor of his danger. They did not arrive, however, till after the crime was perpetrated.

Yesun succeeded to the throne. The first act of his reign was to proclaim a general amnesty; he even promoted some of those who had been zealous in raising up a rival. This, however, was an act of policy rather than of clemency; for when he had answered the ends which he had in view, he sentenced almost all of them either to death or perpetual imprisonment. A. D. 1324.

In the first year of his reign learned men were appointed to expound daily such books as contained the most proper lessons in forming princes for government. He had chosen wise and upright ministers, who earnestly entreated him to visit the prisons himself, for the purpose of discovering whether any were confined and groaning under the rod of oppression; to dispatch messengers through every part of his dominions, in order to examine the state of the towns, and to empower them to distribute succour to the poor, and medicine to the sick; to put a stop to the pearl fisheries which annually caused the destruction of so many persons; and to fix on precious stones a known and determined value, as on these articles the governors expended enormous sums to make presents to the court, not hesitating at the ruin of a province, provided they were, by such means, enabled to support their private interest.

They counselled him likewise to banish all the

eunuchs, astrologers, and idle persons, from the palace, whose maintenance amounted to an enormous sum. The empire, added they, is but a large family, of which the emperor is, or ought to be, the father: it is then surely very improper that some of his children should expire for want of care and necessaries, while others are enjoying the blessings of abundance. It is still more improper, that a prince should deem it beneath his dignity to attend to the cries of the unhappy.—Yesun was not totally insensible to their complaints; but he was too inactive to accomplish the remedy of many of these abuses. He died after a reign of five years, leaving the court full of intrigues and factions.

In the beginning of the year 1328, the emperor caused prints to be distributed through the empire, on which were delineated the whole art of rearing silk-worms, and making silk, and also the method of cultivating land. These were accompanied with a book consisting of fourteen chapters, in which the whole process was explained.

A. D. 1328. Yesun left a son who had been declared the hereditary prince, and, on that account, had a clear title to the crown; but a powerful party declared for the sons of Hoyshan, Hoshila and Tutemar. The former of these princes died before he had enjoyed the throne a year, not without suspicion attaching to Tutemar of having accelerated his end.

If Tutemar really stained his hand with fraternal blood, it procured him no durable advantage. His reign lasted but three years, and was one continued scene of plots and conspiracies. He was the first Tartar monarch that sa-

crificed in person in the temple. After this ceremony a general pardon was proclaimed, and a law made, that of the emperors' wives one only should bear the title of empress. Under Jenghis Khan there had been at one time twenty-seven empresses; and under various other sovereigns, five, seven, or ten.

After the death of Tutemar, the minister Yentemur went to the empress Putasheli, and proposed to advance her son to the empire; but she rejected the proposal, and caused the prince Ilinchipin to be proclaimed, according to the late emperor's will. He died, however, in a few months; and, on his death, Touhantemur was advanced to the sovereignty. This prince's inclinations tended only to luxury, indolence, and dissipation. In his temper he was timid and cruel. The aversion which he showed from publick business was taken advantage of by his minister Ogotay, who persuaded him to indulge in ease and pleasure, and leave the cares of government to his ministers. He readily complied with this advice, which was so agreeable to his disposition; but was continually changing the persons in office, which was a perpetual source of factions and troubles. His officers seized upon whole districts, over which they exercised a sort of sovereignty; and five of them at different periods caused themselves to be proclaimed emperors. A. D. 1333.

The Chinese history records several phenomena which occurred in the year 1334, which were afterwards considered as presages of the miserable reign of Touhantemur: such as famines, earthquakes, inundations, and plagues; comets, eclipses, and other awful events; which tended

to render the people discontented and unhappy under his government.

In 1315 the resolution taken to turn the course of the Whangho, or Yellow River, augmented the troubles of the empire. The necessary expense of so great an undertaking ruined an infinite number of people; while the peasants could not bear to see their lands taken away, and themselves removed into other parts. This discontent became general; the chiefs of parties in the different provinces inflamed the minds of the people, so that the mandarins were greatly embarrassed in preserving the general tranquillity. In the same year a comet appeared, the tail of which pointed toward the west, which was interpreted by the discontented into an omen that Heaven would take the empire from Touhantemur.

In the year 1352 a rebellion broke out, and several cities fell into the hands of the enemy.—Potolemur, a Mogul general, abandoned his post on the approach of the rebels. On this occasion, however, Lifu set a noble example of loyalty and fidelity to his sovereign, by sending couriers to all the neighbouring villages to cut off Potolemur's retreat, and oblige him and his troops to return to their allegiance. Lifu ordered a great number of trees to be cut down and tied together, and in that state thrown into the Kyang, to obstruct the progress of the rebel fleet, which, in its passage down the river, could not overcome this unexpected obstacle.

While Lifu was thus zealously employed in serving his sovereign, another general deserted his colours, whose traiterous example was followed by most of the Tartar officers. In this emergency Lifu, assembling what troops re-

mained faithful to their duty, with one of his nephews who was always near him, mounted the ramparts to prevent a surprise. The enemy, having burnt the west gate, attacked the eastern; and in spite of Lifu's efforts entered the city. That brave man still defended himself in the streets on horseback, but being destitute of assistance he called out aloud, "Kill me, but spare the inhabitants!" At these words he and his nephew were cut to pieces. Every generous mind lamented his death, and the prince honoured him with magnificent titles. In the annals of the Grand Kyang he is ranked among the most illustrious of its governors.

In the beginning of this year nearly a million of persons perished by famine and sickness; and during the course of it the shocks of an earthquake were felt at Longsi for one hundred days successively.

Touhantemur was at this period entirely governed by an abandoned wretch, named Ama, whose irregular life was a publick scandal, but who was nevertheless continually admitted into the palace of the empress Ki. He brought an accusation against Zoto, an able, experienced, and faithful general, who was in consequence deprived of his titles, and banished without being allowed an opportunity of defending himself. To destroy a man, it was only necessary for the infamous Ama to make a charge against him.

In the mean time the emperor, who was unworthy the title of a man, passed his time solely in entertainments, parties of pleasure, and in inventing new means of gratifying his passions. Sixteen beautiful young women, called the celestial spirits, were appointed for his amusement in the dance; while he kept persons continually

employed in prayers and sacrifices to Fo, others in discovering future events by means of sorcery, and others again in singing and playing on musick for his diversion : such were the modes in which the effeminate Touhantemur spent his life.

Once, indeed, an upright mandarin, at the hazard of his head, ventured to admonish his sovereign. The emperor had called together his council, to deliberate upon the best means of securing the provinces from the daring attacks of the rebels. The mandarin, having heard the various projects of those who ventured to give their opinion, said : " These measures must be " unavailing while his majesty continues to live " in disorder, and without attending to the af- " fairs of government. If he desires to insure " the safety of his throne, he must look with his " own eyes into the manners of the court. In " the provinces," added he, " the officers and " mandarins think of nothing but pleasure, ex- " tortion, and luxury ; and, following the ex- " ample of the prince, appear insensible to the " loss of cities and fortresses."

Ama at length was shocked at the wretched state to which the empire was reduced, and meditated a design of driving Touhantemur from the throne: the plot was discovered, and the author of it was disgraced, banished, and destroyed. The famine in Whayganfu was so great during this year, that the inhabitants and garrison were reduced to feed upon the flesh of the sick, and of those whose weakness rendered them incapable of defending themselves from the hands of the stronger and more healthy.

About the year 1362 the empress Ki, a native of Korca, had the complete ascendancy at court.

Her son Ayyeushilitata refused to submit to the plan of education prescribed to the Chinese princes, which consisted in lessons given at the palace by the mandarins, and where the emperor's children mixed with others of inferior rank. The hereditary prince had no taste for the severe principles delivered by his learned instructors. He treated their doctrines with contempt, which they more justly returned upon his personal character. The empress, who had been used to no other law than her own will, defended the conduct of her son. Vain and enterprising, she was ambitious of placing her own family upon the throne of Korca. She caused the reigning king to be assassinated, and engaged her pliant husband to second her wicked endeavours. At her solicitation he sent out an army to forward her views, which was cut to pieces, and this calamity completed the disasters of the empire.

An obscure man, named Chu, at this time began to acquire considerable importance in the southern provinces, and afterwards became the most formidable enemy that the emperor had to resist. He contrived so far to gain the esteem and affection of the troops, that they would have proclaimed him emperor in the year 1364, but he declined the honour, assuming for the present the title only of king of U. In this quality, he appointed ministers and general officers, whom, with all the men of rank attached to him, he assembled, and addressed them in the following terms: "You ought to consider, that I have "not accepted the title of king but for the pur- "pose of endeavouring to make the people "happy; and that it was necessary, in the be-

"ginning of my reign, to agree to new laws, "which had been long wanted among us. In "the point of religious rites, and ceremonies, my "opinion is, that each of us ought, in the first "place, to think seriously of reforming his own "heart: this is almost all that is of real impor- "tance in religion. As you have hitherto been "my companions, I beg you to assist me in the "work of reformation; to have nothing else in "view; and for that purpose to think of beginning "it well."

A. D. 1367. While Touhantemur was reduced to the greatest extremities by his imprudent conduct, every thing succeeded with Chu. This man, though of an obscure birth, and brought up from his infancy among the lower classes of people, yet discovered most of those qualities which have rendered the memory of the greatest princes immortal. It has been conjectured, on pretty good grounds, that he was, at an early period of his life, a servant, and, probably, no more than a scullion in a monastery of bonzes. He quitted the kitchen for the camp, and announced himself as the person destined to restore peace to the world, and to render the people, under his rule, completely happy. He had the address to prevail upon his generals, who at first were a band of robbers, like himself, to refrain from pillage and massacre. He merited and obtained the esteem of the Chinese, by applying himself with ardour to the study of their laws, and by reposing confidence in them on all occasions. He published a plan of the form of government which he purposed to introduce into China; and took for a model that which the learned boast of so much

in Yau, Shun, and the three dynasties of Xya, Shang, and Chu. He instituted examinations for men of letters, and military officers; nor did he forget the study of the mathematicks. He caused the most diligent search to be made for men of merit; rewarding, with a princely liberality, both the discoverer and the possessor of such qualities. He was at no idle expense for gratifying his pleasures, and had an aversion to every thing that tended to encourage effeminacy in princes. In the palace which he built at Nankin he forbade any extravagant expense to be incurred in costly furniture and foreign curiosities, particularly excluding whatever might inflame the passions, and injure the native modesty of youth. He gained the hearts of mechanicks, husbandmen, and other classes of the people, by conversing with them about matters relative to their own employments. By these means, together with a penetrating genius, he soon became master of all the essential parts of the Chinese sciences. His valour, military skill, greatness of soul, and equity in the distribution of employments, acquired him the esteem and attachment of his officers, as well as the affection of his people.

To such a character, a people oppressed and despised by the Moguls would naturally attach themselves. "It is fit," said he, in one of his animated discourses, "that the Chinese "should govern the Tartars, and not the Tar-"tars govern the Chinese."

On the first day of the year 1368, Chu was solemnly proclaimed emperor of China. The joy expressed by the people on this occasion was excessive. He went in state to the temple

to make a solemn sacrifice to Heaven; and there declared his eldest son heir to the empire. After this ceremony his troops entered Honan, and quickly reduced that province. It was not, however, till the end of August that Touhantemur nominated a regent of the empire of China; after which he called together the great men, princes, and princesses, and declared to them that he would retire into Tartary. Most of the assembly expressed their own opinion that death was preferable to a dishonourable flight. The emperor, however, naturally a coward, remained inflexible; and, in the following night, set out on his journey, surrounded by his guards, his wives, and others of his court, and took his course towards the north.

Thus ended the empire of the Moguls in China, after it had continued in possession of that vast country during a term of a hundred and sixty-two years.

Touhantemur, though deprived of the most valuable part of his dominions, still retained his sovereignty over the race of the Moguls in Tartary. Two years after his abdication of China he died, having reigned thirty-five years as emperor of that country in conjunction with Tartary, and thirty-seven as khan of the latter.

After the death of this prince his son Ayyewshilitata ascended the throne of the Moguls, and removed his court to Karakorom, where a new dynasty was founded; respecting which, in its earlier stages, history furnishes but few records. We must, therefore, content ourselves with such fragments as are to be found relating to affairs nearer to our own times, with which we shall continue the next chapter.

CHAP. IV.

History of the Moguls, after their Expulsion from China.

AYYEWSHILITATA succeeded his father in the empire of Tartary, but we meet with nothing concerning his reign, or that of his successors, for above two hundred years, excepting that he and the other princes of his family were engaged in extensive wars against Hongvu, and several of his successors in China. The Chinese generals harassed the Tartars by frequent invasions; who, in their turn, took every opportunity of returning the injury. They could not look back without regret to the beautiful and fruitful country which they had lost.

About the year 1560 the Chinese made an excursion beyond the great wall; but the Moguls fled and hid themselves in the forests; by which means it happened that no more than twenty-eight of them were killed in this expedition, and the whole booty taken by the invaders consisted of a hundred and seventy dromedaries. Fourteen years after this, the Moguls made an irruption into Lyautong, but were entirely routed; and in the year 1582 they received a total defeat, with the loss of ten thousand men. In the next year the rivers were frozen, which facilitated their incursions into the empire, which they made in great num- A. D. 1560.

bers, but were cut to pieces by the Chinese troops.

At length the Moguls or Western Tartars ceased to disturb the Chinese, and lived quietly within their own territories. In this interval the Manchews began to grow formidable, and in the end subdued both the Moguls and Chinese.

Had the successors of Yonglo vigorously prosecuted the plan which he had begun, the Moguls would have been brought into a state of total subjection; but, as they neglected it, or pursued it but with little assiduity, this people began by degrees to extend their possessions, and their princes seized each a portion of territory, which in time grew into sovereignties. The title of emperor of the Moguls remained with the chief of these princes, who was descended from Kublay; and it appears that to this khan the other Mogul states, including the Kalkas and Cluths, were tributary, till about the beginning of the seventeenth century; when he having made his government insupportable by his cruelties and debaucheries, his subjects called in the founder of the Manchew monarchy. Thus the Mogul prince became a vassal to the Manchew empire, and was obliged to resign the title of khan, for that of vang, or wang, given him by the grand-father of the late emperor, who completed the subjugation of the Moguls in the neighbourhood of the great wall.

From this period, the Moguls have been subject to the Manchews, who at present reign in China: although it is said that the head of the Mogul princes descended from Touhantemur, who are very numerous in Tartary, still preserve a great superiority over the princes of the

other branches, descended from Jenghis Khan and his brothers. These latter are at present chiefs of the Tartar tribes, known under the denomination of the Moguls and Kalkas

Both these nations are, in reality, the same people, though with different names: the Moguls are those who have always settled in Tartary; the Kalkas are such as were driven out of China, and who took their name from the river Kalka, on the banks of which they established themselves: another branch of the nation of Moguls have at present, the name of Eluths, but are known commonly by the name of Kalmucks, or Calmucks.

The KALKAS preserved their independence for fifty or sixty years later than the rest of the Moguls. Before the war broke out between them and the Eluths, about the end of the seventeenth century, they were divided into seven sects, having separate chiefs, three of whom received, from the great lama of Thibet, the title of khan. The Kalkas were so powerful before the wars, as to give uneasiness even to the emperor of China. They reckoned in their number six hundred thousand families, and were very rich in flocks and horses; but their whole state was almost ruined by a calamity, the occasion of which is thus related.

A Kalken prince, called Lopzanghum, attacked Shassaktu Khan, and having taken him prisoner, put him to death, and seized his estate and part of his household: the remainder fled to Tushetu Khan, who sent an account of what had happened to all the principal chiefs, and invited them to unite against the usurper. In consequence of this requisition, they assembled

their forces against Lopzanghum, who in the course of the war fell into their hands, when they sent him to the lama to be punished, at the same time requesting that pontiff to invest the eldest son of Shassaktu with the father's dignity. Their request was granted, and the son re-established in his father's territories; but neither his flocks nor subjects were restored, for Tushetu had seized them for his own use.

This lama, called Khutuktu, had been eight years a disciple of the great lama at Thibet, where he acquired great reputation, and pretended to be a living Fo, as well as his master. He played his part so well, that those Kalkas adored him as a divinity, and his brother went on particular days to worship him. By his pride and misconduct, however, he in the end occasioned the destruction of his family, and of the empire of the Kalkas.

In all spiritual concerns, the Kalkas are obedient to the grand lama; who from Thibet contemplates the veneration paid to his laws through the wide extent of mighty empires. Of all those which acknowledged his supremacy, that of the Kalkas was the most important. His representative, Khutuktu, aiming to unite the secular with the ecclesiastical dignity, excited his brother to revolt, and assisted him against the khan, or temporal chief. The latter implored the interference of the grand lama, who dispatched his legates for that purpose, while the Khutuktu applied to the Chinese. The authority of the grand lama was maintained by another branch of the Tartars; but the armies of the emperor of China dispersed the Kalkas, and disabled

them from forming themselves again into a separate nation.

Having brought down the history of the two principal branches of the Moguls, those properly so called, and the Kalkas, it remains to consider that of the ELUTHS; of which, however, the records are very imperfect. It does not appear, either when, or on what occasion, this tribe threw off their subjection to the Mogul khans reigning at Karakorom, and assumed the distinctive name by which they were afterwards known, or by what means they arrived at a superiority over the other two branches of the Moguls.

In the fifteenth century we find them, however, under the government of a khan of their own nation, not descended from Jenghis Khan, whose posterity had reigned over all the other Tartar tribes. One of their khans, named Onchon, being attacked by the small-pox, the whole of his people (according to the Tartar custom), as soon as they were assured of the malady, decamped, and left their chief alone in his tent. In this helpless situation he was discovered by the enemy with whom he was then at war, and was taken care of by them till he recovered. He lived afterwards with the Usbeck Tartars three years, concealing his quality; at the expiration of which period he effected his escape, and arrived in safety on the frontiers of his own dominions, whence he apprised his brother Sengha of his adventures and return.—Sengha, who had not only taken possession of his throne, but was likewise espoused to his wife, was astonished at this intelligence, which at the same moment deprived him of the throne and

consort whom he tenderly loved. He consulted the empress on the occasion, who replied that since her first husband was alive a sense of duty enjoined her to return to him. Confounded at this decision, Sengha, instead of ambassadors to introduce the prince into his kingdom, dispatched assassins to murder him.

This crime was speedily avenged. One of Onchon's brothers, named Kaldan, avenged his death, and was elected khan of the Eluths. He united his forces with those of the Moguls, and shared their depression in the result of the war, in which the Chinese so completely triumphed over their adversaries. The havock among the Eluths was so great, that not more than ten or twelve families remained in those vast countries. By that conquest the emperor of China established his dominions as far as the extensive deserts and forests which form the boundary of Russia. It is reported that Kaldan was slain in battle, and that his nephew Raptan assumed the government of the remains of that once vast empire. By his exertions, the nation became once more flourishing, and he saw his laws respected in Thibet, which country he successfully invaded. Since that period, the Eluths have been dispersed among different nations. Some of the tribes, pursued by the Chinese, implored the protection of Russia; in the year 1720 several parties of them sent ambassadors to Peter I. emperor of Russia, then at St. Petersburg, offering to become tributary to him, provided he would send ten thousand regular troops with cannon to their assistance; but the war with Sweden, together with the views which Peter entertained respecting Persia, hindered him from accepting these advan-

tageous proposals. In the mean time, the Chinese seized all that part of the country lying to the east of the deserts on the frontiers of China, where they settled colonies of the Moguls, but did not molest the territories of the grand-lama.

The KIPJAKS inhabit the western part of Tartary. This extensive empire formerly included Astrakan and Kassan, the whole of Little Tartary, and some neighbouring European provinces. It was first founded by Jenghis Khan, and has been either extended or contracted by his successors, as their arms were successful or otherwise.

The achievements of the sultans, or khans, who reigned over these vast countries, prove that they were in general celebrated in war. The chief of these sultans were the following:

Burgha Khan, who reigned with great glory, and was held in great awe and veneration by all his neighbours. Being once on the road to visit Koplay Khan, he met with some merchants of Great Bukharia, and discoursing with them about the Mohammedan worship and religion, he was so affected with the account they gave of it, that he immediately adopted its doctrines as rules of his conduct. In a short time after, he converted his brother Togay Timur, who accompanied him; and at his return published an order for all his subjects to embrace the religion of Mohammed. He died, however, before he completed his object, after having reigned twenty-five years. A. D. 1226.

Burgha the Second, towards the middle of the thirteenth century, reduced the Moscovites and Bulgarians, traversed Russia, ravaged Po-

land, Moravia, Dalmatia, and was on his march towards Hungary to besiege Constantinople, when death arrested him in his career.

Usbek introduced the Mohammedan worship through all the provinces of his dominions, and conciliated the affection of his subjects to such a degree that they assumed the name of Usbeks, which they have ever since retained.

A. D. 1349. Jani Bek invaded Persia, whence he brought four hundred camels' load of gold and jewels, which he distributed among his soldiers. This prince acquired the reputation of being a very virtuous and devout Mohammedan. In his reign, Malek Ashraf had seized the kingdom of Agerbejan in Iran, and the neighbouring provinces: but his tyranny induced many of his subjects to leave the country. Among these was a chief man of the laws, who, one day expounding the Koran in the mosque before the khan, took occasion to touch on the scandalous life of Malek Ashraf; then addressing Jani Bek, he declared, that in case he did not do his utmost to restrain the infamous conduct of that tyrant, both he and his subjects would accuse him, before the throne of God, of all the evil that might accrue from his tyranny.

A. D. 1356. Birdi Bek, the successor of Jani, was detained by affairs of importance in the provinces of Iran, two years after his father's death. Upon his return, he abandoned himself to a life of tyranny and sensuality. Imagining that he had a long time to live, he put to death all his relations, lest any of them should attempt to expel him from the throne, which he possessed so unworthily; but his debaucheries soon put a close to his existence; and

as, with this khan, the posterity of Mengu Timur Khan became extinct, the sceptre of the countries of Kipjak was conferred upon the other descendants of Jaji Khan, of whom nothing is related that is sufficiently important to claim a place in this history.

The Kipjak and Usbek khans, ever at variance with surrounding nations, gradually found themselves driven back by the Russians from their ancient domain near the Caspian Sea, and shut up in Crim Tartary. The branch which established and perpetuated themselves there, adopted the name of Keray. History has recorded the names of a great number of sultans who reigned in these ports, during the sixteenth and seventeenth centuries, and who were sometimes sovereign princes, sometimes vassals to the Turks, to the Genoese, and lastly to the Russians. The powers who subjected them assumed the title of protectors. There exists at Jamboli, a port of Crim Tartary, a kind of repository of these princes, whence the Ottoman Porte elects khans to succeed those who have given offence to that government: and to this place Russia applies when she thinks it eligible to replace any whom she deposes. Thus are these precarious sovereigns the political sport of those two mighty powers.

We have now traced the Tartars, under different denominations, in their progress from their immense plain towards China and the southern parts of Muscovy, whence they reached the Krimea.

We shall hereafter find them spreading themselves round the Caspian sea, into ancient Persia, subduing the Bukharias and Inaks, and un-

furling their banners in the countries watered by the Ganges and the Indus.

After the conquest of Great Bukharia by the Moguls, it took the name of Zagatay or Igatay, in honour of the new proprietor. This name it retained as long as the khans descended from him reigned in those parts. Upon their expulsion by the Usbeks, the country assumed the name of the new conquerors.

GREAT BUKHARIA is situated between 34 and 46 degrees of latitude, and between 76 and 92 degrees of longitude; it is divided into three large provinces, viz. Bukharia Proper, Samarkand, and Balk, to each of which there is generally a separate khan.

To this country nature has been very liberal: the mountains abound with the richest mines; the valleys are of an astonishing fertility in fruits and pulse; the rivers swarm with excellent fish; and wood, which is scarce in Great Tartary, is found here in plenty: it is, in short, the best cultivated, and best inhabited, of all the parts of northern Asia: but these apparent blessings scarcely prove so to the Tartar nations, who are naturally so lazy, that they will rather plunder and murder their neighbours, than apply themselves to the cultivation and improvement of the natural benefits belonging to the country.

Bukhar, in the Mogul language, signifies learned, and Bukharia, the country of the learned; because there was a time when the sciences were cultivated there with considerable success, and the Moguls travelled thither themselves, and sent their children for instruction.

Bukharia Proper is more ornamented with towns than the other provinces. The capital is

built on the banks of a river, the waters of which are so pernicious as to engender in the legs of the inhabitants worms of an ell long, which working at the rate of an inch a day, are gradually rolled up, and thus extracted. Notwithstanding this great inconvenience, it is forbidden to drink any other liquor than water and mare's milk: the violators of this law are scourged in the publick markets.

The khan possesses neither great power nor wealth. As his revenues are but small, he is maintained chiefly by the city; for he takes the tythe of every thing sold in it, to the great impoverishment of the people. When he wants money to pay his debts, he even sends officers to take goods from the shopkeepers upon credit.

The language of Bukharia is that of the Persians, to whom from a long period these Tartars were subject, but they are now their irreconcilable enemies. They quarrel with and reproach them as unbelievers, because they do not shave the upper lip. Copper and silver money passes current, but all considerable sums are paid in gold or silver, which they cut and weigh. Commerce, however, is shackled in all their cities by the tyranny of the khans and their officers.

The greater part of the towns of the province of Samarcand are falling fast to decay. The capital is fortified with strong bulwarks of earth, and its buildings are many of them made of stone, dug out of the neighbouring quarries.

The academy of sciences in this city is one of the most eminent among the Mohammedans, who resort thither from all parts to study. The silk-paper made here is the most beautiful in all Asia. The province of Balk, being in a higher

state of cultivation than the rest, returns the khan a considerable revenue. His subjects possess mines of precious stones, gold, and silver. They who live at the foot of the mountains are said to gather a quantity of gold and silver dust brought down by the torrents, when the snow melts.

The monarch's castle is a large structure, built after the eastern fashion, almost exclusively of marble dug out of the neighbouring mountains. The chief cause to which this prince owes the continuation of his authority, is the jealousy which prevails among the neighbouring powers; so that he is always sure of being assisted by one of them when attacked by another.

The inhabitants of Bukharia are divided into three sorts. The Bukhars, who are the ancient inhabitants; the Jagatays or Moguls, who established themselves there under Jagatay, second son of Jenghis Khan; and the Usbek Tartars, who are its real possessors.

The Bukhars are of a good stature, and rather fair for the climate. They have large black eyes, and aquiline noses, a well-formed countenance, black hair, and a bushy beard, and are exempt from the deformity of the Tartars, among whom they live. The women, for the most part, are tall, and have fine features and complexions. The difference between the dress of the two sexes is very inconsiderable; only the robes of the females are the most ornamented. In their religion they are Mohammedans; and they chiefly subsist by commerce. They never embarrass themselves either with war or politicks. Their origin is unknown; of themselves they say they have emigrated from a far country.

The Jagatay and Usbek Tartars are the same people under two denominations. They value themselves on being the most valiant and robust of all the Tartar tribes. Their wives follow them to the field of battle, undauntedly mix with the combatants, and frequently give astonishing proofs of their prowess.

The dress both of the men and women is short and well adapted for exercise. Rice and horse-flesh constitute their most delicious articles of food, and liquor extracted from mare's milk is their usual beverage.

The horses of the Usbeks are very ill shaped and are disgustingly lean; but very swift, patient of labour, and maintained at little or no expense. Their masters are commonly at war with the Persians, to which they are induced by the fine plains of Korassan; but the mountains, inaccessible to their cavalry, hinder them from penetrating into the dominions of the Great Mogul. Such of them as feed on their cattle, live under portable huts, like their neighbours the Kalmuks: but they who cultivate lands dwell in the villages; very few living in cities or towns, which are exclusively possessed by the Bukhars or ancient inhabitants.

LITTLE BUKHARIA is so called, not because it is inferior to the other in point of size, but because it is neither so fertile nor so populous. It is in fact more extensive than Great Bukharia.

This province is populous and fertile; but the great elevation of the mountains renders it cold and uncomfortable. There is no travelling from one habitable spot to another without encountering many difficulties and dangers; as

the Tartars who rove on the plains, and the pirates who infest the coasts, are constantly on the watch for plunder; and a person may travel for days together, without meeting with an house of entertainment.

This country produces musk, gold-dust, and precious stones of all kinds. Some parts of the desert afford neither forage nor water, and the lonely traveller, in crossing them, frequently loses his horses; for this reason the Tartars make use of dromedaries, which are content with little food, and can live five or six days without drinking. In other parts there are tracts of tolerably good ground, which are known to travellers of that country; and which camels will scent from afar, and hasten to them to refresh themselves.

The inhabitants of this country resemble those of Great Bukharia. They are, however, of a darker hue, more addicted to commerce, and more skilful in the pursuit of it. Their dress too is somewhat longer: the women wear more ornaments, and dye their nails red. The unmarried women are distinguished from the others by a long piece of linen, passing under their bonnets, round the neck, and tied behind, so that one end hangs down to the waist. As the Bukharians sell their daughters, these are a real treasure. The betrothed couple are forbidden to see each other from the time of signing the contract till the celebration of marriage; and even at the nuptial ceremony, they are obliged to answer the questions put by the priest, at a distance from each other. Polygamy is condemned by their laws, but is practised almost universally. Both sexes carry about

them prayers written by their priests, and kept in a small leathern purse, in the manner of relicks. A woman for forty days after childbirth is not allowed to make use of her prayers.

The business of a physician, in this country, is to read a sentence from some books to the patient, to breath on him several times, and wave a sharp-edged knife across his face, in order to cut the root of the disorder. If he dies, the Koran is placed on his breast, to prove that Mohammedanism is the prevailing and efficacious religion. The body is afterwards carried to the grave, which is made in a pleasant wood and enclosed with a hedge or palisade.

The Bukharians consider the Koran to have been delivered to mankind by Moses and the prophets; but to have been explained afterward by Mohammed. They have an uncommon veneration for Jesus Christ, whom they regard as a distinguished prophet. They believe in the resurrection, and a future existence, but they cannot be persuaded that any will finally perish. In many articles of their creed they appear to have just and rational notions of the perfections of God. Five hours in the day are appointed for prayers; on some occasions, they observe a month's fast, during the day-time, but they will eat and drink at night.

Jagatay, second son of Jenghis Khan, A. D. 1232. was a prince who excelled the rest of his brothers in every accomplishment; on which account his father gave him for his share of the empire all the country of Great Bukharia, and other extensive provinces. This lord was one of the most powerful among the Mo-

guls, and the fifth direct ancestor of the celebrated Timur Bek, or Tamerlane the Great.

Twenty-five princes were descended from Jagatay, and their empire continued during a series of a hundred and seventy years, and terminated in the second year of the fifteenth century, owing to the dissentions amongst members of the same family, whose ambition was active in expelling each other from the throne. The last sovereign was no more than a nominal prince, who commanded some battalions of troops in the army of Tamerlane.

The khans of Little Bukharia were also the posterity of the same Jagatay; but in their descent the direct line was often interrupted.

A. D. 1348. Togalak Timur was the first of these princes who embraced Mohammedanism. The circumstances of his conversion are remarkable. As he was hunting he observed some foreign merchants in the place which he had chosen for assembling the game, contrary to his express proclamation. In a transport of passion, he ordered them to be brought to him; and asked why they infringed his laws? One of them replied they were strangers. The khan told them, "they were worse than dogs." "If we were not true believers," rejoined the sheik, "there would be ground for making no "more account of us than dogs; because in that "case, notwithstanding the reason we are en-"dowed with, we should be less worthy than "beasts."

This reply so affected the khan, that he questioned the sheik, in private, as to the nature of his religion, which gave him such confidence in his answer. The sheik explained

the articles of the Mohammedan faith in so favourable a manner that the khan agreed to adopt it himself; and desired him to attend him, at a certain time, to concert the means of establishing it in his dominions. The sheik dying soon after his return into his own country, his son, pursuantly to his father's orders, attempted to gain admission to the khan, to remind him of his declaration. His endeavours to enter the palace were fruitless: he therefore, early one morning, ascended a hill near the castle, and there repeated his prayers in so audible a voice as to awaken Togalak; who sent for the zealot, to know the reason of this noise. The sheik taking this opportunity of executing his commission, that prince no longer deferred embracing the religion of the prophet. All the lords about the court followed his example, excepting one, who put his conversion upon the following issue. "There is," said he, "among our people, a man endowed with extraordinary strength: if the Mohammedan "will wrestle with him, and overthrows him, I "will consent to embrace his religion." The missionary accepted the challenge, and in a moment laid him motionless on the ground. The combatant, and the lord who proposed this trial of skill, instantly adopted the faith of their antagonist. All the Moguls who were subject to Togalak, to the number of a hundred and sixty thousand, became converts to the faith thus miraculously recommended.

The account which has been given of the sovereigns of Bukharia is, in a great measure, appropriate also to those who reigned in IRAN, the country which is denominated by the Asiaticks the two Iraks, viz. the Arabian and Persian.

From the death of Jenghis Khan, Iran, or Persia at large, with the neighbouring countries, was governed by officers appointed by his successors, who kept their court at Karakorom, till the year 1251; when Mengko, the fourth Mogul khan, intrusted the government of that province to Hulaku, his brother. This prince captured Bagdad, taking prisoner the caliph, Ali Mostasem, and possessed himself of Aleppo, Damascus, and part of Syria.

A. D. 1227.

After this expedition, Hulaku, hoping for some repose, assembled the principal astronomers to be found in the Mohammedan countries, to whom he gave large pensions, and furnished them with all sorts of necessary instruments for making observations at Maragha, where he built a magnificent observatory. In all his military expeditions he was accompanied by one of his wives, who was a Christian, and was much esteemed by him for her prudence and knowledge.

Abaka succeeded his father Hulaku. He was a prince endowed with prudence, capacity, and learning; qualities which rendered him dear to his subjects, and gave him success in all his transactions, both foreign and domestick. He drove the Mamelukes out of Egypt, and penetrated into Syria. He was poisoned by his vizier, whom he had threatened to disgrace.

A. D. 1264.

His son Ahmed was chosen for his successor, by the grandees of the nation; but he lost their esteem by embracing Mohammedanism, to which the Moguls, at that period, expressed a rooted aversion. These troubles began in the first year of his reign. His nephew Argun, who could not endure to see

A. D. 1282.

him on a throne to which he himself had pretensions, retired immediately into the province of Korassan, where he made preparations to dispute the sovereignty with his uncle. In this attempt he was completely unsuccessful; he was taken prisoner by Ahmed, who sentenced him to suffer death, and who withdrew during the execution of his orders.

Ahmed, believing that the danger was now averted, resolved to return to Bagdad, in order to enjoy the sweets of peace. The partisans of Argun took advantage of these circumstances to liberate him, and placed him at their head, pursued Ahmed, who was unsuspicious of their designs, and falling upon him put him to death.

When Argun ascended the throne, he A. D.
conferred the chief post in the empire on 1284.
Buga, who disposed of every thing with an almost absolute power. Said, who was president of the divan in the former reign, retired from court, and had already left Ispahan, in order to go into Hindostan, when Argun recalled him, and confirmed him in his office; but Buga, jealous of a rival, contrived to get rid of his colleague. He accused Said of poisoning his father Abaka; and the credulous prince, without any examination, sacrificed him to the ambition of his rival.

Said was a man endowed with great wisdom and experience, and eminently distinguished for his humility. Several elegies were composed to console the people for his loss; and it is said that the executioner, before he performed his office, made the ablution usual before their prayers, and then, opening the

Koran, to draw the *fall* or *good lot*, met with these words: "They who say to God, It is "you who are our master, and who walk in the "right path, and in conformity to that belief, "God will send angels to comfort them in "affliction, and assure them of the paradise "which has been promised them."

Such was Argun's hatred of the religion of Mohammed, that he meditated the extirpation of the whole of that sect from his dominions. In the room of Said, he placed his whole confidence entirely in a Jewish physician, who advanced many of his own nation and religion into employment; without hurting, however, the interest of the Christians, who were powerful at court. Mussulmen were the only people who had no credit there, after the demise of Said; they were deprived of all places belonging to the judicature, as well as the finances, and were at last forbidden to appear in the presence of the sovereign.

Argun, we are told, had promised the Christians to convert the temple of Mecca into a church, where instead of worshipping the one God they would have adored statues and images: but providence, who, according to the Mohammedans, always watches over their religion, prevented this great revolution; for Argun became sick before the execution of his design. In his last agonies, he had the mortification to learn that his favourite Jew was assassinated by his enemies, who took the opportunity which the sultan's illness afforded of revenging themselves upon the man from whom they had sustained so many injuries.

Ganjatu, the successor of Argun, was vigilant

in the administration of justice, but he greatly dishonoured himself by his licentiousness. Several noblemen, whose daughters he had forced away, conspired against him, and at length effected his destruction. A. D. 1291.

Baydu, his uncle, who is suspected of assisting in the murder of the nephew, reigned only eight months. Gazan, a son of Argun, was ambitious of expelling his rival; and, seconded by a numerous army, sent an ambassador to Baydu, to demand the murderers of Ganjatu; but no regard was paid to this application. He now resolved to have recourse to hostilities; and an advanced party of his forces having met with the vanguard of Baydu's army, defeated and took most of them prisoners, while the rest escaped to the camp, carrying intelligence of the disastrous event.

The rivals were however brought to agree to pacifick measures proposed by the nobles. They had a meeting, in which each imbibed suspicions to the prejudice of the other; and from that time they spread snares for each other's ruin.

Newruz, Gazan's emir, was sent to Baydu under the veil of friendship; but the real object of his embassy was to form a party against Baydu, in favour of his master. This commission he executed so well, that having gained over the prime-minister of Baydu to his purposes, they agreed to supplant that sovereign, and set Gazan upon the throne.

Baydu, in the mean time, having suspicions respecting the conduct of Newruz, caused him to be watched, and would not suffer him to stir out of his palace. The emir, however,

assured him with many oaths, that if he would permit him to return to Korassan, he would deliver Gazan, bound, into his hands; and at length he obtained leave for his departure. But as soon as Newruz had reached his own country, to save his oath, he sent a kettle tied up in a bag to Baydu; thus joining raillery to falsehood; *gazan* in the Mogul language signifying *a kettle*. The sultan instantly perceived by this equivocation that he had been imposed upon, but it was now too late for a remedy. In a short time he fell into the snare that was spread for him. He attempted to save himself by flight, but was overtaken by Newruz, who put him to death.

A. D. 1294. Gazan ascended the vacant throne, and assumed the name of Mahmud, having first avowed his adherence to the Mohammedan faith. He was no sooner acknowledged sovereign than he found himself surrounded by relations, who were desirous of disputing his right, and as anxious to sway the Persian sceptre as himself. Newruz, ever faithful to his master, forced the rival princes to retire and leave Gazan to enjoy the kingdom in peace. He displayed much wisdom and equity in his administration of the government. He often sat personally in his court of justice, where all his subjects might freely prefer their complaints against the greatest lords and ministers of the state, whom he obliged to make satisfaction according to the wrongs which they had done. The tried fidelity of Newruz could not protect him from the effects of wrongful suspicions, to which his master listened with a jealous disposition, and caused him, without further inquiry, to be-

put to death. The prince was himself assassinated in the eleventh year of his reign, and was succeeded by his brother Aljaytu, who, relinquishing the religion of his fathers for that of Mohammed, assumed the title of "Servant of God."

To Aljaytu the city of Sultania owes its origin, who made this spot his residence. Of all the princes of Jenghis Khan's race he was the most distinguished for his love of justice and religion, the influence of which he endeavoured to promote among his subjects. A. D. 1303.

Abusaid, the next khan, was but twelve years of age when he succeeded his father. The two ministers of Aljaytu were intelligent and upright men; these his son continued in their office; but he wanted proper authority or address to maintain a friendly intercourse between them. One of them, by the aid of Juban, the general in chief of the army, contrived to supplant the other, and the two confederates made themselves masters of the empire; but the minister dying, all the authority devolved to Juban, who had before married the sister of the sultan. A. D. 1318.

Juban had a daughter of very great beauty, who was married to Hassan. According to the laws of the Moguls, every private person was obliged to divorce his wife if the khan wished to espouse her. Abusaid demanded for himself Juban's daughter in marriage; but to this neither the father nor Hassan would consent. The former ventured to make use of disrespectful language against his sovereign, and to remove

the newly married couple to a distance from the court.

The prince, irritated by the absence of the object of his affections, expressed his indignation in terms which could not fail to alarm the general, who in consequence withdrew into Korassan, where he was much respected, and here he levied an army. Notwithstanding his military skill, the war on the part of Juban was unsuccessful: it began in victory, but the troops were soon gained over by the emissaries of the sovereign, and abandoned their general.

Juban took refuge with Malek Kurt, whom he had brought up from his infancy, and who was under the greatest obligation to him on various accounts. From him, however, he met with no return of gratitude; for this man having received an express from the sultan, with dispatches offering a high reward if he would send Juban's head, the first message which the general received from his ungrateful pupil was by the hands of the executioner. All the favour that Juban could extort from Malek, who refused to see him, was the promise of three articles. First, That as soon as his head was severed from his body, he should send one of his fingers, which was doubled at the end, to Abusaid's camp. Secondly, That he would cause his body to be sent to Medina, there to be buried in a chapel which had been built at his expense. And, thirdly, That he would convey his son Jalayn to the court of Abusaid. The executioner, after these conditions were agreed to on the part of his employer, immediately cut off the head of the unfortunate Juban, which was sent to the sultan.

When Malek went to receive his reward, he was extremely surprised to find that Hassan had given up his wife to the prince, and that she, whose father he had just murdered, enjoyed an almost unlimited authority over her new spouse. However, he advanced, but was received with coldness, and thought himself very fortunate that he was suffered to depart with the loss only of the expected reward.

Some who envied the good fortune of Hassan, and were uneasy at the power which the sultana had engrossed, began to whisper that this princess still carried on a secret intimacy with her first husband. In consequence of these reports, Hassan was banished by the sultan, who also treated his new wife with great coolness. The falsity of these charges being discovered, and the authors of them punished, Abusaid restored the sultana and Hassan to his favour, and conferred on the latter the government of that part of Asia Minor which at that time belonged to his dominions.

Soon after this, Abusaid was seized with a dangerous sickness, for which his physicians prescribed bathing. One day, while he was in the bath, he fell into a swoon, and expired soon after. His body was transported to Sultania with great pomp, and interred in the sepulchre of his ancestors.

On the death of Abusaid the empire of the Moguls in Iran, or Persia at large, became dismembered. The race of Jenghis Khan were no longer recognized. The nobles fortified themselves in different provinces, which they plundered, and took arms against each other. Nor did these disorders cease till A. D. 1335.

the time of Timur Bek, who, after the conquest of the countries north of the Jihum, turned his victorious arms against those south of that river; and in a short time brought all the contending princes of Iran under subjection.

Among the petty dynasties which, during this interval of destruction, sprung up in that great region, are mentioned the Ilkanian, descended from Hulaku, and the Jubanian, from the unfortunate general Juban. The princes of the former reigned over Arabian Irak seventy-six years; those of the latter only twenty years, in Persian Irak. All these sovereignties, if such they may be called, were at last swallowed up in that of Tamerlane.

CHAP. V.

The History of Timur Bek, commonly called Tamerlane, and his Successors.

TIMUR BEK, better known by the name of Tamerlane, was born during the troubles which desolated Persia. His father Tragai was one of those chieftains who, after the death of Abusaid, had taken possession of a part of that empire. Timur, at his father's death, was ambitious of preserving his usurped power, and with that view formed an alliance with the neighbouring chiefs, of whom the principal was the emir Hussayn. These two jointly encountered the greatest dangers in the wars which they were compelled to wage. After an important action with Tekil, the governor of Kivah, the two princes thought it safest to separate; Timur crossed the desert with his wife, Hussayn's sister, and came to Jurfey, where he was surrounded by the Turkmans, and his situation might have proved fatal if he had not been known by one of them, who protected him and provided him with the means of joining his brother-in-law. A. D. 1359.

Timur valiantly exposed his person in every formidable engagement; he had a genius capable of great actions, and was as well acquainted with the art of commanding as with that of fighting. He experienced the greatest vicissitudes of fortune; being at different times a conqueror, de-

feated, prisoner, released, wounded, fleeing almost alone through deserts, received in the great cities, sometimes on terms of the strictest friendship with Hussayn, at other times at variance with him; but in the end he became more powerful than his colleague, whose ill qualities estranged the affection of his troops and generals, while the excellent disposition of Timur captivated every heart. At a great entertainment made by the latter, he proposed to deliver out of prison Hamid, general of the Getes, whose father had been his friend, and prince Eskander his companion. Hussayn consented, although the latter was his personal enemy. When those who assisted at the consultation were returned home, Timur sent two emirs to release the prisoners; but their keepers seeing them at a distance, and imagining they came to put Hamid to death, knocked him down and cut off his head. This mistake proved fatal also to Eskander; for emir Hussayn sent to demand that prince, and on getting him into his power, put him to death.

A. D. 1364.

In the following spring, news was brought that the Getes were marching toward Great Bukharia. The two princes went out to meet them: Hussayn commanded the right wing, and Timur the left. In consequence of a violent storm during the engagement, the Getes, who were well sheltered, obtained a complete victory. In a second attack they were also successful, when Timur rallied his forces, and a terrible slaughter ensued. Hussayn might still, if he had been attentive to Timur's advice, have rendered the victory complete; but, whether through envy or presumption, he twice abused the messengers

sent by Timur, who resolved to show his resentment at seeing the opportunity thus lost; and when Hussayn, after he had recovered from his ill-humour, sent several messages to Timur, requesting to see him at his tent, that prince refused to go to him. The battle was renewed the next morning, when Timur's forces were defeated with great slaughter. Hussayn crossed the Jihun; but Timur remained in the country, with the resolution of opposing the Getes. Finding his endeavours fruitless, he repaired to Balk, where he took great pains to increase his forces. The Getes laid siege to Samarcand, but were obliged to abandon the enterprise. Timur and Hussayn renewed their friendship, and in conjunction extended the limits of their empire. Although the former had the greater share in the war, he took but a secondary interest with respect to the general administration of the states which they had in this manner added to their possessions. But Hussayn was not satisfied with the authority ceded to him by Timur. He obliged him, by his unjustifiable conduct, to defend himself by declaring war against him. All the princes ranged themselves on the side of Timur. He besieged his rival in the city of Balk, whither he had retired, and took him prisoner. When he was brought before Timur, the recollection of their ancient friendship drew tears from the conqueror's eyes; who, when it came to his duty to pronounce sentence upon the captive, only said, "I renounce the "right of taking away his life, and cancel the "sentence of death awarded against him." The nobles, fearing Hussayn's resentment, should he be suffered to escape, determined not to consider

the emperor's renunciation of his power as a pardon to the captive prince; and when he withdrew, followed him and killed him. Thus was Timur left alone at the head of a vast empire, which he afterwards augmented by subsequent victories, that have placed him among the most illustrious conquerors, under the name of Tamerlane.

A. D. 1371. After the reduction of Balk he was elected by the unanimous voice of all the emirs, princes, and nobles, assembled in that city, to fill the imperial seat of Jagatay. At the ceremony of the coronation, Timur ascended the throne, placed a crown of gold upon his own head, and girded himself with the imperial belt, in the presence of the princes of the blood and the grandees; who, kneeling before him in token of homage, wished him prosperity. They also made him sumptuous presents, sprinkled handfuls of gold and precious stones upon his head, and gave him the title of *Emperor of the age*, and *Conqueror of the world*.

The emperor treated the inhabitants of Balk with great rigour, putting some to death, imprisoning others, making their wives and children slaves, burning their houses, and ravaging the country around. By such methods he exterminated the rebels, and distributed their property among his own adherents.

From Balk, Timur repaired to Samarcand, which he made the seat of empire. Here he ordered a diet to be held, at which Zende Hasham refusing to attend, the emperor sent him a threatening summons; but this young prince, instead of obeying, imprisoned the officer who was the bearer of it. The emperor, incensed at this insult to his authority, marched against him

at the head of an army; on the appearance of which Hasham's courage failed, and he sued for pardon, which Timur granted him. Hasham, however, rebelled a second time, and was again forgiven, and admitted to the court.

This is not the only instance in which Timur extended a repetition of his clemency to princes who appeared against him in the field of battle; by which he appeared to consider them in the light of independent sovereigns, rather than as rebels. For towards his natural subjects who resisted his authority, and took up arms against him, he behaved with a degree of rigour approaching to savage barbarity.

In the year 1372 Timur joined his son Jehan Ghir in marriage with the princess Zadeh. Timur gave this lady a magnificent reception, and the nuptials were solemnized with the greatest pomp, after the fortunate moment had been ascertained with the greatest care by the astrologers. The death of the prince, however, in the course of about two years, dissolved this union.

Previously to one of his battles, Timur dreamed, that in one of the forty-six visions which are esteemed prophetick, he saw a reverend sheik, and having humbly begged of him to pray for the recovery of his son Jehan Ghir, who was then sick at Samarcand, the holy man only answered, "Be with God." This, with another dream which he had afterwards, increased his melancholy, and convinced him that he should lose his beloved son, whom he indeed found dead at his return to that capital. He was but twenty years of age at his death, and left two sons.

A. D. 1377. About the same period, Timur seemed to have attained to the summit of felicity; many of his officers bearing the titles of khân and sultan. While he was at Otrar, Isuf Sofi sent an army to Bokhara, which ravaged that province. Timur complained of the outrage, but without obtaining any sort of redress. In a short time after, Sofi, shut up in the town of Skuz, sent a challenge to Timur, who accepted it, and putting on his armour, contrary to the entreaties of his commanders, went to the edge of the ditch, and called on Isuf to come forth; but the challenger thought it safer to keep within the walls. Notwithstanding this, Timur having some time afterward received a present of some melons, thought it would be uncivil if he did not send some of them to Isuf who was so near: a part of the fruit was accordingly sent to him in a gold bason, and was delivered at the wall; but Isuf ordered the melons to be thrown into the ditch, and gave the bason to the town-porter. After this the besieged made a furious sally, but were repulsed, and obliged to return within their city. Timur then ordered his generals to begin the siege of the capital, which continued about four months, till the castle was ruined, when the khan Isuf died of grief, and the town, after a brave resistance, was taken, many of the inhabitants slain, and all the learned men, as well as tradesmen, sent to Kash.

This place, which had long been the seat of learning, surnamed on that account *The Dome of Science and Virtue*, was, from the verdure of its gardens and meadows, called also *The Green City*. The emperor made it his ordinary resi-

dence in summer, and the second city in the empire. He therefore enclosed it with walls, and built a new palace, which was called Aksaray, from the whiteness and height of the walls. A. D. 1379.

It was Timur's great ambition to attain universal empire: he was accustomed to say, that it was neither fitting nor reasonable, that the earth should be governed by two kings. About this time many rebels had seized the provinces of Iran, and declared themselves independent, which did not fail to be exceedingly offensive to Timur, who resolved to subdue the whole of that province; and for this purpose he made his son Shah, then a lad of only fourteen years of age, governor of Korassan, and sent him thither with a considerable force.

Towards the end of the year 1380, Timur raised a great army of Turks and Tartars, crossed the Jihun, and made an expedition into the country of Korassan. When he arrived at Andekud, his devotion prompted him to visit the illustrious santon Baba Senku, one of those darwish who made a profession of folly, and for whom the Mohammedans have an extraordinary veneration, from the idea that God loved them before their creation, and on that account did not render them capable of offending. The idiot flung a breast of mutton at the emperor's head, who took this reception as a favourable augury, saying, "I am persuaded that God will "grant me the conquest of Korassan, because "it has been always called the breast or middle "of the habitable world."

The people of this country being possessed of a high degree of martial spirit, were not an

easy conquest. The forces of Timur were several times repulsed; but at length that emperor triumphed, and his glory and power were heightened in proportion to the difficulty of the conquest. His court became that of the supreme sovereign of nations. He was surrounded with emirs and sheiks descended from Mohammed; men who were held in a high degree of reverence, who devoted themselves to the study of the sciences, and professed the strictest principles of religion.

Though Timur had fixed his residence at Samarcand, he enlarged and embellished the city of Kash, and enriched it with the ornaments which he had found in the capital of the Getes. Even the gates of the latter place, which were curiously wrought and covered with remarkable inscriptions, he removed to his new-built town. He likewise transported thither the treasures of the kings of Guris, consisting of gold and silver coin, precious stones of all kinds, magnificent thrones, golden crowns, costly furniture, and a variety of other valuable effects, the accumulated wealth of ages. He took there two thousand prisoners; who, by his command, were piled one upon another with bricks and morter to construct towers as a monument to deter his other subjects from rebellion. This was a species of cruelty not unfrequently practised by Timur, and reflects eternal disgrace on his name.

A. D. 1383. In the course of this year Timur lost his empress by death, and within a few days after, his eldest sister, who was celebrated for building hospitals, mosques, colleges, and other publick works. These events

deeply affected him for a long time: but at length reflecting, that a single hour effectually employed by a prince in distributing justice, is of more importance than the prayers of a whole life, he gradually resumed the administration of publick affairs.

After Timur had resided three months in his capital, to enjoy the delights of the season, he put his army in motion, and invaded Mazanderan. He besieged Durun, which he took by assault, and put the governor and garrison to the sword. A. D. 1384.

During the ensuing winter, Tokatmish, khan of Kipjak, sent an army of ninety thousand men to attack Tauris. The inhabitants had fortified their city, and repulsed the enemy during the first eight days; but they were at length obliged to surrender, and experienced from the conquerors the most cruel and abominable treatment. The khan spent six days in pillaging the treasures, which he carried off, with an incredible number of slaves, to his own dominions.

When Timur heard of this outrage, he was greatly incensed, and confirmed in his resolution to conquer Iran; which, being in confusion for want of a sovereign, appeared to promise a feeble and ineffectual resistance to the attempts of a rival power. He therefore crossed the Jihun with a formidable army, and reduced several important fortresses, among which was Kers, a town which had a citadel built with stone, and difficult of access, and which had been deemed by the inhabitants sufficient to withstand almost any force. Nevertheless the governor, a Turkman, after a brave defence, was obliged to surrender the place; which was first plun-

dered, and afterward razed to the ground. Timur having from the first preserved the intention of making war on the infidels, because it had been recommended by Mohammed as the most excellent of all actions; and being at this time in the neighbourhood of Georgia, he resolved to attempt the conquest of that country, which he had long before meditated. With this view he decamped from Kers, and arrived before Teflis, the capital of that country, which was well fortified; but by the valour of Timur's troops the city was taken, and the prince Malek Iphocrates brought in chains to the camp.

It would, indeed, in a work of this kind, be tedious to follow Timur in all the battles he fought, the conquests he made, and the victories he gained. After this period, victory
A. D. 1387. was almost always with him the consequence of warfare. Persia, Armenia, Georgia, Turkestan, Karazm, the territory of the Kipjaks and the Turkmans, all were witnesses to the valour of his arms; and most of them were, in their turns, equally monuments of his cruelty, exhibiting testimonies, which endured for ages, of the ferocity of his character.

At Ispahan he issued an order for the massacre of all the inhabitants, except those who had saved some of his soldiers from death; and to insure the prompt execution of his mandates, each company were bound, under pain of the severest punishment, to furnish a stated number of heads, which the merciless conqueror employed in building towers, in various parts of the city.

From Ispahan, Timur carried his victorious

arms into Russia, crossed the rivers Wolga, Yaik, and Oby, penetrated into the northern parts of Muscovy, and conducted his troops through regions where, for several months together, they beheld not the traces of any other human beings. Astracan, Moscow, Tobolsk, and other large and important cities, fell before his arms; and, what must ever tarnish his glory, the more valiantly he was opposed by those whom the great law of self-defence excited to withstand his progress, the more cruelly did he treat them when the fortune of war threw them into his power. The bloody scenes of Ispahan were repeated again and again, in cities at the distance of many hundred miles from the capital of Persia. While, however, we reprobate and detest this part of his conduct, yet the modern warrior will admire his skill; and will be obliged to admit, that the laurels which he gathered were the just reward of his cares, his laborious life, and his courage. The discipline which he kept up was most severe; as a chastisement to one of his captains for having lost an inconsiderable post, he ordered him to be shaved, his face painted, and a woman's cap to be put on him; and in this disguise he was compelled to walk through the town, barefooted.

Timur, advancing to Kulaghi, a town in Kurdestan, led his troops against the robber Serek Mehemud, the Turkman who had fortified himself in the mountains, where he had a citadel. This was taken and great numbers of the banditti were put to the sword. While the court resided at Ak Bulak, the great mufti came as ambassador from sultan Ahmed Jalayr, of Bagdad, with offers of sub- A. D. 1392.

mission and presents; which the emperor did not receive with his usual politeness, because he suspected Ahmed's sincerity, as the prayers were not read, nor money coined at Bagdad, in his name.

Timur, however, paid respect to the personal character of the mufti, but dismissed him without any positive answer on the subject of his mission, and resolved to lay siege to Bagdad. In his march to that city he travelled day and night. When he had arrived at Ibrahim Lik, a place within about a hundred miles of it, he inquired of the inhabitants, whether they had sent pigeons to give notice of the approach of his army? On being answered in the affirmative, he made them write another advice, importing, that the dust, which they perceived at a distance, was caused by the Turkmans who fled to avoid Timur. This notice was tied under the wing of a pigeon, which was immediately dispatched to Bagdad. This fresh intelligence inspired Ahmed with courage, though he was somewhat mistrustful of it. A very few days undeceived the sultan, when Timur with his troops arrived at Bagdad. The Tartar army were encamped on nearly two leagues of ground, but such was their panick, that they threw themselves into the Tigris, which they passed, notwithstanding the rapidity of the stream. Timur pursued them for a distance of ten leagues, and then returned to Bagdad, at the entreaty of his emirs, who continued on their route.

The emperor having sent ambassadors to invite the sultan of Egypt and Syria to conclude a treaty of amity, advanced towards Takrit, a fortress on the Tigris, with an intent to destroy

that nest of robbers. The town was built on a high rock near the river, the passes were closed up with stones laid in mortar, and it was so well fortified, that it was deemed impregnable.

The emir Hassan, who commanded in the place, sent several times to offer to capitulate. In the mean time the soldiers advanced to the foot of the wall, which they began to undermine; the whole army, consisting of seventy-two thousand men, being employed in the work. At length part of the wall fell down; but the besieged repaired the breach, and fought desperately. Fire being afterwards set to the wooden props, most of the wall fell suddenly, together with a great tower. Still the robbers, armed with planks and great bucklers, continued to defend themselves against the assailants; who advanced to the very middle of the place, where a bloody battle ensued. Timur ordered the rest of the walls to be undermined; which operation occasioning the fall of a large bastion, Hassan was so terrified that he retired to the edge of the mountain. Some of the besieged came out, and besought the emirs to intercede for their lives: but Timur answered, "Let him come or "not, no quarter shall be given."—The assailants, animated by these words, gained the top of the rock; and seizing Hassan and those about him, brought them bound in chains to Timur, who ordered the soldiers to be separated from the inhabitants and put to death: he likewise left a part of the walls standing, as a monument to posterity of the arduousness of his exploit; and, according to his usual custom, caused towers to

be built with the heads of the robbers, as a terror to others.

Notwithstanding Timur's warlike disposition, yet he was not destitute of the social affections, and delighted in seeing the persons about him happy. He was fond of visiting his army while recreating themselves with games and festivals. At Roha, he spent nineteen days in sports and entertainments, during which several princes came in to him and did homage. He rewarded his generals with vests of honour and jewels, warmly interesting himself in whatever could contribute to their happiness.

When several of the great lords desired leave of him to settle their children in marriage, he not only consented, but to convince them that he shared in their joy, determined also to be present at the festivals given on these accounts; and in any prosperity attendant upon himself, he was ever ready to receive their congratulations with real and unaffected sensibility.

At one time when several of his generals had lately returned victorious from various expeditions, in which they had captured many strong places, and brought home the spoils, his nobility waited upon him to congratulate him on the birth of a grandson. On this occasion he caused a splendid banquet to be prepared. The tents covered two leagues of ground: that for Timur was under a canopy, sustained by forty pillars, and as spacious as a palace. Every thing being prepared, the emperor came to the place of entertainment with the crown on his head, and holding a sceptre in his hand, and placed himself upon the throne, which was erect-

ed in the middle of his tent, and adorned with precious stones. A great number of the most beautiful ladies of Asia, appeared on each side, with veils of brocade, bedecked with jewels. The musick was ranged in two rows; the voices on the right, and the instruments on the left.

Nine stewards, with golden rods, walked before the dishes which were served up; they were followed by cup-bearers, having in their hands crystal bottles and golden cups, with different kinds of wine, and water of exquisite purity. The multitude of lovely women whose braided hair reached the ground, gave additional lustre to the assembly. The festival ended with shows and dances.

On another occasion, after Timur had been hunting in the plain of Hamadan, he set out for Samarcand, and crossing the Jihun in boats, he went to his palace in Kash. Receiving the compliments of all the great lords of the provinces, who came to welcome his return, he made a solemn feast, and then went to Samarcand, where his arrival was hailed with great rejoicings. He gave the sharifs and men of letters part of the spoils that he had brought home; punished bad governors, against whom complaints were made, and exempted all his subjects from taxes for three years.

In the garden north of Samarcand, he built a most magnificent palace. It had a pavilion at each corner. The court was paved with marble; and the walls, both within and without, were covered with porcelain. When the whole was finished, Timur held a royal festival, with

sumptuous banquets, plays, and various diversions.

In the midst of the garden he built another palace: he called it *the garden that delighteth the heart*, and added to it the name of the favourite sultana. It was in the form of a regular square, and in the centre of each side was a door. The edifice consisted of three stories, erected on arches; the ceilings were ornamented with flowered mosaick work, and the walls with porcelain. Whatever could charm the sight was collected to embellish it; beauty and durability were united, and a marble colonnade gave it an air of grandeur. The garden was laid out with the greatest symmetry into parterres for flowers and fruit-trees; the alleys were planted with sycamores and various kinds of large trees; and each of the four corners was adorned with a pavilion, incrusted with beautiful porcelain, arranged with an admirable degree of art.

A. D. 1397. This work being finished, the emperor departed for Tashkunt, visiting in his way the tomb of Sheik Ahmed; and when the winter was over, hearing that the princess Tukel Khanum, whom he had demanded in marriage, was on the road, all the ladies and emirs of the court were sent on horseback, sixteen days' journey, to meet her. As soon as they met the princess they sprinkled gold and precious stones on her head, paid her all the honours due to a great queen, and having made magnificent feasts at every place where they stopped, they brought her to Timur. The emperor gave a grand entertainment on the occasion; and was married to her by the chief mufti,

and the doctors of the law, according to the Mohammedan rites.

That Timur did not fix his residence in these charming abodes, can be only ascribed to the pleasures he found in the pursuit of warfare. No man was ever more passionately attached to the profession of arms. From the northern limits of Asia, his insatiable thirst for conquest brought him back to the south, to the propitious countries washed by the Ganges and the Indus. His zeal for the extension of Mohammedanism urged him to this enterprise. It was one part of his character that he affected to be thought extremely devout; historians observe, that if in his journeys he knew of the tomb of a reverend saint, though far distant from the road, he never failed to turn out of his way to visit it. But on no occasion did he betray so great a degree of rancorous zeal in making proselytes, as in the war of Hindostan, and that of Georgia which followed it.

Having conceived an intention of carrying his arms into China, in order to exterminate the infidels of that country, he determined to acquire the glory attached to the leader in a religious war, and to march into India in person: for although the religion of the prophet was professed in Delhi, and many other cities of that empire, yet the greater part of the provinces were inhabited by idolaters. With this view, therefore, in the month of March he took the field with a large army, composed of many nations, chiefly Tartars; and after passing the Jihun, encamped at Anderab. A. D. 1398.

The inhabitants of this place having complained that the idolaters of mount Ketner, and

the Siapushes exacted large sums from the Mohammedans, under the denomination of tribute, and on the failure of payment slew the men, and made slaves of the women and children, the warlike Timur marched against these people. His emirs began to ascend the mountain of Ketner with great fatigue; and as the infidels dwelt in narrow passages and among precipices, and the roads were covered with snow, they could not be attacked without much difficulty and danger. These obstacles, however, could not oppose the progress of the troops of Timur. The Siapushes, a savage and gigantick race, defended themselves with great obstinacy. The fight lasted three days and nights without interruption; but at length the infidels begged for quarter. It was granted on the condition of their becoming Mohammedans, to which they readily acceded; but these having in the night treacherously put to the sword an entire regiment of their conquerors, the army of Timur ascended the mountain, and, following Mohammed's precept to spare the women, cut to pieces all the men both old and young; then raised towers of their heads, and left a marble monument inscribed with the history of this action.

In September Timur crossed the Indus, and in his march made a great number of captives. When he arrived within two leagues of Delhi, he prepared for a pitched battle, and harangued his troops upon the art of fighting, breaking the enemy's ranks, and rallying after a defeat. Fearing lest the prisoners attached to his army should join the people of Delhi, he ordered that every one of his soldiers that had any Indian slaves should instantly put them to death. This ferocious man-

date was immediately carried into execution; and in one hour a hundred thousand human beings were slaughtered, to the eternal disgrace equally of the tyrant who could command and the troops who could perpetrate so atrocious a massacre.

On the 30th of December Timur set out for Delhi. When the astrologers were consulting about the aspect of the planets, and were at variance as to the most favourable moment to begin the attack, some of them earnestly entreating him to delay it, he thus addressed them: "Happiness or misery does not depend on the influence of the planets, but on the will of the Creator of the Universe. For my part, when once I have arranged my plan, and taken every necessary precaution, I would not defer the execution of it a single minute, to wait for a fortunate crisis." However, either to satisfy his own devotion or to animate his troops, he opened the Koran, and fell by accident or design on a verse which, according to his own interpretation, promised complete victory; he announced the good tidings to his army, and pursued his design.

The Jagatays were not alarmed at the Indian army; but they had conceived strange notions respecting the elephants, having never before seen animals of this sort. They imagined that neither the arrow nor the sword could penetrate their bodies; that they were so strong as to overthrow trees by only shaking the earth as they passed along; that they could push down the firmest buildings; and that in battle they would throw man and horse to a vast height in the air. This opinion prevailing in the camp, dispirited

the troops, as well as all the rest of Timur's train. The emperor always showed a certain degree of respect to men of learning, and asked those who were near his person, what posts they would choose. Several doctors, terrified at what they had read and heard of the elephants, immediately answered, "If it please your majesty, we will be "near the ladies."

Timur took means to dissipate these fears: when the battle was about to commence, he ascended an eminence to observe the motions of the hostile armies, and as soon as the engagement began he fell on the ground, often bowing to implore of Heaven victory.

Such an engagement had been never witnessed before, nor so dreadful a noise of warlike instruments heard. On the 4th of January Timur erected his standard on the walls of Delhi, and the principal inhabitants came to make submission and sue for mercy. Even the elephants and rhinoceroses are said to have fallen down before the emperor in an humble posture, and to have uttered a great cry, as if they demanded quarter. On the 13th the army of Timur entered this great and magnificent city, and entirely destroyed it. Some soldiers carried out one hundred and fifty slaves each; even boys possessed themselves of several much superior to themselves in age and strength. The other spoils, in precious stones, jewels, plate, and manufactures, were innumerable: for the Indian women and girls were adorned with precious stones, and had bracelets and rings on their hands, feet, and toes; so that the soldiers were loaded with them. On the 15th day of January, the Indian troops in Old Delhi retired into the mosque to defend

themselves; but the emir Shah Malek, and Ali Sultan, entering it with five hundred men, slaughtered them all without mercy, as an acceptable sacrifice to God and the prophet. The city was plundered, and the remaining inhabitants were made slaves. The different artificers were distributed among the princes and commanders; but the masons were all reserved for the emperor, in order to build him a spacious mosque at Samarcand, which at the close of the expedition he effected, making it large enough to serve for all the faithful in that great city.

There is no danger of exaggeration in asserting that millions perished in this horrible war. The only privilege granted to the survivors was that of being reduced to slavery. It is scarcely possible to conceive the prodigious booty that the troops of Timur acquired in this expedition, which was one uninterrupted scene of plunder and devastation.

What use Timur proposed to make of this great conquest is uncertain: whether he would have fixed his residence there, or have appointed governors in his name, or have been satisfied with the emperor acknowledging himself his vassal; or whether, having terminated this holy war, and put an end to his religious massacres, he might not have judged it prudent, loaded with wealth, to abandon a territory which, when recovered from its momentary stupor, might involve him in considerable difficulties. What were his views cannot be ascertained. The disturbances in Persia obliged him to return to that part. His presence was of itself sufficient to quell the commotion. This insurrection was occasioned by his son Miran Shah, to whom he

had confided the government of Iran, and whose understanding had been impaired by an accident.

This prince, while hunting a roebuck which he was desirous of taking with his own hands, stooping for that purpose, fell from his horse, though esteemed one of the best horsemen in all Asia; and the violence of the fall threw him into a swoon. He continued in fits for three days, and never after recovered the use of his reason. On bare suspicion he would cause persons to be put to death; he squandered away the treasures of the nation, and destroyed many publick edifices. He marched with his troops to besiege Bagdad, at an improper season of the year: but two days after he had invested it, he was obliged to raise the siege, on account of the revolt at Tauris; where, on his arrival, he put to the sword all who were accused of being in the conspiracy.

Mirza Miran Shah's mental derangement was still more apparent during his debauches; for he spent almost all his time in drinking and gaming. Once he reproached his wife with acting against her honour. She endeavoured to discover the grounds of it; in which inquiry several persons of both sexes were sacrificed. This aversion between the mirza and his wife still increasing, she retired to Samarcand; at which place she arrived just as Timur returned from India. She hastened to assure him that if he did not proceed immediately to Iran, her husband, who through his distemper already slighted the emperor's commands, would break out into open revolt. Timur, who was not entirely ignorant of the misconduct of his son, resolved to follow this advice;

and immediately issued orders to assemble his troops for an active campaign.

Miran Shah, being apprised of his father's approach, set out to meet him and pay him his respects, but was not received with any marks of kindness. Timur sent commissaries to Tauris to inquire into his conduct; and it appearing that his excesses were chiefly owing to the instigation of certain profligate musicians, and other sycophants, the emperor ordered that they should all be hanged without exception. Among the men of talents who suffered on this occasion, was the incomparable Mulana Mohammed Kuhestani, a celebrated poet, whose conversation and wit had rendered him the wonder of the age.

Immediately after the war in India, Timur undertook another expedition into Georgia. His troops laid waste all before them, and the terrified inhabitants who escaped the sword, fled with their effects and provisions to the high mountains, where they had fortified caverns and houses built upon craggy rocks, so that no power had ever yet been able to conquer them in these recesses.

Timur's soldiers, however, never considered danger, when a sense of duty and honour called them: they ascended the mountains, and were let down in boxes by cords to the caverns of the infidels, which they entered, making a terrible slaughter. Some of these craggy places were so well defended, that in order to disperse the enemy and burn their houses and intrenchments, the army were obliged to make use of combustible matter. In this expedition they took fifteen strong places, giving quarter only to such as embraced the religion of Mohammed. Timur left

a strong garrison in Teflis, the capital of Georgia; and encamped in the plain of Mohran. The king of this place fled into the deserts, but the greater part of the people came to the camp and sued for pardon. When the country was reduced, the temples and monasteries were razed to the ground, and chapels and mosques erected in their room. The whole territory of Georgia would have submitted to the yoke of the conqueror, had not a quarrel made Timur turn his arms against Bajazet, emperor of the Turks. Before, however, we treat of this dispute, we must observe that Timur, having reduced a great many strong places in Syria, and taken Antap, Halep, and Hems, marched towards Damascus, through snow and rain, in the month of January; and in his journey he halted to visit the tomb of the prophet Noah.

At this period Farruj, sultan of Egypt, who was likewise the sovereign of Syria, raised a great army, chiefly of cavalry, and marched to Damascus, which he put into a state of defence: but relying more on policy than strength, he sent to Timur an eloquent orator in the character of ambassador; who, the better to conceal his intentions, assumed a religious habit. He was accompanied by two assassins, who had orders to murder the emperor during the ambassador's audience. When Timur approached Damascus, these men joined his court, and were admitted to pay him their respects. They had thus several favourable opportunities to execute their design, of which, however, they did not avail themselves. Their behaviour led to a suspicion of them. Timur ordered them to be searched, when poisoned

daggers were found on them. The chief of the conspirators, perceiving that their plot was discovered, made a confession, and was, by the emperor's orders, slain with the same dagger that was found about him, and his body burnt. The two assassins were deprived of their noses and ears, and sent in that condition with a letter to the sultan of Egypt.

On the 19th of January, a battle was fought, and a signal victory gained by the emperor's troops on the plains of Damascus. In this Mirza Sultan Hussayn, who commanded the left wing of the Syrians, was taken prisoner, and brought before Timur, who ordered him to be loaded with chains, and thrown into prison; from which he was not delivered till he had received the bastinado, and an order never to enter the hall of the emperor. The next day Timur marched his army towards the city in order of battle, with the elephants at their head, for the purpose of striking terror into the inhabitants. In this emergency, the sultan held a council, where it was agreed that he should return to Egypt, and leave the soldiers to defend the city, with the inhabitants; but before his departure, he sent an ambassador to Timur, to excuse what had happened the day before, as a popular sedition, and promised, that if the emperor would grant a cessation of arms for the present day only, he would, on the next morning, submit to whatever he should command. A. D. 1400.

Timur ordered his army to return, and encamp a second time; but in the night, Farruj, accompanied by the principal lords of his court, left Damascus. Their flight being discovered

by a Tartar deserter, Timur sent after them a strong body of horse, who overtook the sultan, and slew several of his attendants; and on the succeeding day he invested the city with his whole army. This measure so terrified the inhabitants, that they opened the gates, and agreed to pay a ransom for their lives: the city being thus yielded, the Tartars invested the castle, which was then one of the strongest fortresses in the world. The soldiers having raised three platforms high enough to command the city, the battering rams and engines began to play, while the miners sapped the walls on every side, notwithstanding the great stones and wildfire showered down on them by the besieged. At length the famous tower of Tarma fell, and made a great breach in the walls; but as the soldiers ran to enter by this passage, another part of the wall suddenly tumbled down, burying numbers of the assailants in the ruins; which so damped the ardour of the rest, that they would advance no farther.

The besieged, taking advantage of this respite, fortified themselves behind the castle: but a great part of that fortress falling soon after, they lost all hopes, and the governor caused the gates to be opened, and carried the keys himself to Timur, who ordered him to be put to death, for having held out so long, though he ought to have applauded his resolution. In the castle was found abundance of riches.

During these transactions, Timur was attacked with a dangerous imposthume in his back, of which, however, he was very shortly cured. The Tartar conqueror, having one day inveighed, in council, against the Syrians, as the enemies

of Ali, the army seemed instantaneously infected with the fanaticism of their general. Thus impelled, the soldiers, on the 28th of March, broke into the city without orders, and made a terrible slaughter of the inhabitants, enslaved the survivors, and seized the whole of their effects. The riches were so immense, that the beasts they had taken not being sufficient to carry them off, they were obliged to fling away the inferior articles, in which description were gold and silver brocades, and curious belts, of the manufacture of Egypt and Cyprus. A. D. 1401.

As the two upper stories of the houses of Damascus were of wood, and most of the ceilings, as well as the walls, were varnished, the city, by some accident having caught fire, was reduced to one undistinguished heap of ashes. Timur, resolving to return out of Syria, ordered all the slaves taken in that country, as well as in Damascus, to be set at liberty. In his progress, when he came to Hamah, he commanded the town to be pillaged, and the inhabitants to be made slaves, as a punishment for destroying the edifices which had been erected by the Jagatays at their first arrival. Here the Mirza Sultan Hussayn, having performed several brave actions in this expedition, obtained a pardon for his former misconduct, and was received into the royal favour.

During his journey, Timur resolved to take the diversion of hunting in Mesopotamia. A circle was accordingly made with the two wings of his army, which was five days' march in circumference. In this place they found so much game, that they even caught it with their

hands. The hunt concluded with a grand feast. His next exploit was the siege of Bagdad: he caused a bridge of boats to be laid across the Tigris, and took every necessary precaution to block up the passes with his troops, so that it was impossible for any person to escape from the town.

The emirs had often desired permission to make a general assault, but Timur delayed this, in the hope of the enemy's submission; but after the expiration of forty days, when the inhabitants were forced, by the heat of the sun, to quit the walls and retire to their houses, the army advanced furiously, on the 23d of July, and having fixed their scaling ladders, the emir Nuroddin mounted first; then sounding the drums and trumpets, all the commanders followed, and the troops entered, sword in hand. The inhabitants, in their attempts to avoid the enemy, threw themselves into the Tigris. Many endeavoured to escape in boats, and others by swimming down the river; but as soon as they reached the bridge they were shot by soldiers who were placed in ambush for that purpose. Farruj found means to escape in this manner, with his daughter; but being closely pursued, he threw both himself and her into the river, in which they were drowned.

Several Tartars having been slain in the assault, Timur ordered each of his soldiers to bring a head of one of the inhabitants of the town; and in the execution of this order the troops exempted none who were between the ages of eight and fourscore. Towers of human sculls were then constructed of these barbarous trophies, as there had already been in divers other places.

Though in this slaughter no distinction was made between rich and poor, yet some learned men found means to get access to Timur, who protected them, and had them conveyed to places of safety. The markets, caravansaries, monasteries, palaces, and all other buildings, were razed to the ground, but from this destruction the emperor excepted the mosques, colleges, and hospitals. The air being soon infected with the stench of the dead bodies, Timur removed his camp to the upper part of the river, near the tomb of the iman Abu Hanifah, chief of the four orthodox sects among the Mohammedans, whose favour and intercession Timur implored.

As soon as Sultan Ahmed heard that Timur had left Bagdad, he returned thither, with a design to rebuild that city; but the emperor, being informed of this circumstance, sent troops by different roads to ravage the country and frustrate this design.

Timur now resolved to turn his victorious arms against Bajazet, for having given protection to Kara Yusef, who had again begun to rob passengers, and had even insulted the caravan of Mecca. Bajazet and Timur were rivals for glory, and burned with a desire of trying their strength upon each other. Both parties prepared for battle, in which fortune once more favoured Timur. Bajazet was taken prisoner, but the emperor treated him in this situation with great respect. In the course of their rout Bajazet was seized with an illness, of which he died. Timur bewailed his death with many tears, having intended, after the conquest of Anatolia, to re-establish him on the throne. He presented his son with a royal vest, a load A. D. 1402.

of gold, and other rich articles, and then gave him his liberty, telling him, that his father should be buried with the greatest pomp. In the mean time, advice came that his grandson the Mirzà Mehemed had fallen ill, and through the unskilfulness of the physician, was become delirious. Timur hastened to the melancholy spot, and found the mirza speechless. In three days this prince died, exceedingly regretted by Timur on account of the heroick actions he had performed. His corpse was conveyed to Avenik or Van, where being put into a new coffin, it was sent to be interred at Sultania, in the tomb of the prophet Kader, whence it was afterwards removed to Samarcand.

Timur enriched his troops with the plunder of Anatolia, and then menaced the Egyptian monarch, who dispatched ambassadors with terms of submission, which having accepted, he returned to Georgia. The king, whose name was Malek, made promises, which after the departure of Timur he neglected to perform. At length, however, learning that the Tartar was once more ravaging his dominions with fire and sword, Malek sent to entreat him to suspend hostilities, adding, that fear alone prevented him from appearing personally before him, and that if assured he could do so with safety, he was ready to throw himself at the feet of the emperor, and take the oath of fidelity and obedience to him. "The case of your master," replied the Tartar khan, "who is a Christian, has no "similarity with that of the Mohammedans; "because their religion pleads for them. Tell "him, if he wishes to preserve his life, he must "repair instantly to my court. Should God

"refuse him the grace of embracing the faith "of the prophet, I will impose a tribute upon "him, and leave him the government of his ter- "ritories, and will not molest the inhabitants. "The emperor of Constantinople, who is a "Christian, is on these terms with me."

Malek was still dilatory in complying with these hard conditions, and Timur resumed his religious warfare with his customary barbarity. The king then sent to offer to relinquish all his treasures, to pay an annual subsidy, and to furnish troops. The emirs conjured the emperor on their knees to accept these submissions. He consulted the doctors of the law, who declared, that since the Georgians consented to become tributary, and promised never to injure the Mussulmen, the law required that quarter should be granted them, and that all pillage and massacre should cease. On hearing this judgment, Timur made a favourable motion of his head, and the peace was ratified.

Notwithstanding the furious zeal with which the Tartar emperor prosecuted his religious wars, he appears occasionally to have been animated with heroick principles, which, if they had been properly directed, would have excited him to generous actions. These laudable sentiments are apparent in a discourse which he addressed to his council. "Until now," said he, "my am- "bition has been to make conquests, and to ex- "tend the limits of my vast empire: henceforth "my nobler ambition shall be to secure the peace "and prosperity of my subjects, and render my "dominions flourishing. Let individuals make "known their requests and grievances to me in "person: let them counsel me for the good of

"the Mussulmen, the glory of the faith, and "for the extirpation of the wicked and the dis- "turbers of the publick peace. The oppressed "shall not, at the day of judgment, demand "vengeance against me; neither on that solemn "occasion shall my brave soldiers have reason "to complain of me or of fortune. Their sorrows "affect me even more than themselves. My "wishes and intentions are, that the world "should, under my reign, be converted into a "paradise; and I know, that when a monarch "is just and merciful, his kingdom is crowned "with blessings and glory. In short, I am de- "termined to amass a treasure of justice, that "my soul may be entitled to happiness after "death." This was surely an extraordinary harangue from the mouth of one who had spent a long life in usurping dominions, dethroning princes, depopulating countries, extending and multiplying scenes of misery and devastation, and destroying the human race with the most savage barbarity.

About this time Timur performed an act of justice on the person of the famous doctor Mulani Kothboddin; who having, after the departure of Timur from the province of Pars, or Persia Proper, taxed the inhabitants of that country in an enormous sum under the pretence of it being for a present to the emperor, had now come to court with the other officers of the divan, to justify his conduct. The emperor, being incensed at this instance of oppression, ordered the offender's hands to be bound, and then placing the forked branch about his neck, sent him in that condition to Shiraz, with the sum he had exported from the inhabitants, in order that it

might be restored to those who had paid it. Argun, Kothboddin's steward, was condemned to be hanged, on account of the troubles which he had brought on the people in contributing to his master's plans, and was executed according to his sentence. And on the following Friday, when the inhabitants of the city and neighbouring villages were assembled at the mosque, Kothboddin was exposed at the foot of the pulpit; from whence a proper officer having explained to the people the particulars of the offender's crime, and his sentence, the mosque echoed with acclamations. After this piece of justice had been done on the person of one of the principal lords of the kingdom, the fetters and the forked branch were taken off, and he was sent back to Samarcand and his office given to another.

It must be for ever regretted, that a man, who with proper ideas of justice and religion would have been formed to amend the faults of mankind, should have been reduced by religious fanaticism into the most horrible crimes. It was certainly under the impression that he was performing a meritorious act, that he determined to undertake a new war against China. He announced his intentions to his council in the following terms: "My dear companions, as my "conquests have not been effected without con- "siderable violence, which has unavoidably oc- "casioned the destruction of numbers of the "faithful, I am resolved to expiate my past "crimes by performing some good action. I "will therefore declare war against the infidels, "and exterminate the idolaters of China. It is "proper that the same troops who have assisted

"me in committing these faults, should become "the instruments of my penitence. Hence, "then, let them prepare to march to China, "that they may acquire the merit of this holy "war, by demolishing the temples of idols, and "erecting mosques in their places."

A. D. 1404. Before he undertook this expedition, he determined to settle his grand-children in marriage, and for that purpose he ordered a splendid entertainment in the plain of Khani Gheul. On the 17th of October the governors of the provinces, generals, and great lords of the empire, assembled at this place, and pitched their tents in order. A multitude of people from all parts of Asia flocked to be witnesses of this solemn festival, in which all sorts of diversions were exhibited, and the richest curiosities sold in magnificent shops erected for the occasion. Every trader appeared with the symbols of his vocation, and in suitable disguises. Butchers were dressed in the skins of beasts; furriers appeared in the shapes of leopards, lions, &c.; upholsterers as painted callicoes; and fruiterers as portable gardens, abounding with fruits of all kinds. There was not any animal, even an elephant, which was not imitated by machinery, moved by springs.

The spectators were all admitted with order and regularity to the nuptial feast. Several forests were entirely hewn down, to furnish fuel for cooking the provisions. Along the whole extent of the plain, tables were profusely covered with whatever could contribute to the gratification of the guests. That the pleasure might be without alloy, Timur issued the following proclamation; "This is the season of feasts, of

"pleasure and rejoicings. No one is permitted "to dispute. Let not the rich exult over the "poor, nor the powerful over the weak."

Elephants, with thrones on their backs, were employed on the occasion. When the feast was over, a great quantity of curious furniture was, according to custom, laid upon mules and camels for the new-married princes. The mules had coverings of satin, embroidered with gold; and their little bells, as well as those of the camels, were of this metal. The bridegrooms, with their ladies, appeared in nine different habits, decorated with crowns and belts. Each time they changed their dress, they paid their respects, as usual, to the emperor; while the ground was covered with the gold, pearls, and precious stones, which were sprinkled on them, and which, after being so employed, became the perquisite of their domesticks. At night illuminations were made with lanterns, torches, and lamps; after which the bridegrooms were permitted to depart to the nuptial chamber: and on the next day, Timur honoured them with a visit at their respective apartments, accompanied by the empresses and the great lords of the court; nor was there a place in the whole empire from thence to Tus in Korassan, where the sound of drums and trumpets was not heard.

The marriage-feasts lasted two months, at the expiration of which the assembly was dissolved, and the licence which had been allowed during the feasts, was recalled; after which time, as before, no person was allowed to drink wine, or commit any thing unlawful.

Timur now prepared to lead his army, con-

sisting of twelve hundred thousand men, through dreary deserts, or already desolated countries. The cold was so excessive on their departure, that the troops passed the largest rivers on ice. They could not procure water without digging to the depth of several feet. Multitudes had their limbs frozen; and numbers both of men and horses perished on the march; but no obstacle could daunt the spirit of the victorious Timur: his presence animated every heart.

He was obliged however, by fatigue, to stop in a town of small importance, not far distant from the frontiers of China. In this place he was seized with a raging fever, which threatened his life. He seemed to have a melancholy presentiment of a speedily approaching dissolution. He thought he heard a voice calling him to repent, for he must soon appear before God. Obedient to the solemn admonition, he set about the great work of repentance, and resolved to endeavour to make satisfaction for his faults, by the performance of good actions. Although his sickness daily increased, he was not unmindful of his army, but was perpetually inquiring after its condition. At last he perceived that death was approaching; and, animated with the hopes of his religion, he summoned his family and his nobles around his bed. He saw them bathed in tears, and addressed them in a low but firm tone: "Do not," said he, "weep, but pray for me. I hope God will par-"don my sins, though they are very numerous. "I have, however, the consolation of reflecting "that I, at all times, restrained the powerful "from oppressing the weak. Labour all of you "for the happiness of the people; for at the day

"of judgment a rigid account will be demanded "of those who have enjoyed authority." He then declared his grandson, Pir Mehemed Jehan Ghir, his sole heir, and successor in the empire; enjoining the persons present to obey him, and if necessary, to sacrifice their lives to maintain his authority. After this he ordered all the emirs, and great lords of his court, to come into his presence, and made them swear to see his will executed.

Having, in the most affectionate manner, recommended brotherly love and concord to the princes his children, he ordered one of the doctors to read the Koran at his bed's-head, and often to repeat the unity of God. In the evening he made many and unequivocal professions of his faith, and expired while he was emphatically repeating a favourite article of his creed, "Verily, there is no other god than God." He was seventy-one years of age, of which he had reigned thirty-six. A. D. 1405.

Timur Bek was the first who brought the crown into his family. At the age of twenty-five he had astonished every one with his exploits, his valour, and ambition. To perfect the great talents which he had received from nature, he spent nine years in travelling, during which his great understanding and elevated genius appeared in councils and assemblies, while his intrepidity and prowess, whether in personal combats or in pitched battles, drew upon him the admiration of all mankind.

He made himself master of the three empires of Jagatay Khan, Tushi Khan, and Hulaku Khan; so that his power, wealth, and magnificence, were almost beyond conception. Nu-

merous monuments of his grandeur are still remaining in the cities, towns, castles, and walls, which he built; in the rivers and canals which he dug; and in the bridges, gardens, palaces, hospitals, mosques, and monasteries, which he erected in different parts of Asia.

In his person Timur was corpulent and tall. He had a broad forehead, an agreeable countenance, and a fair complexion. He wore a large beard, was very strong, and of robust limbs; he had broad shoulders, his fingers were thick, and he had long legs. His constitution was amazingly vigorous; but he was maimed in one hand, and lame of the right side. His eyes appeared full of fire; his voice was loud and piercing; he feared nothing; and at his death, though upwards of seventy, his understanding was sound and perfect, his body vigorous and robust, his mind constant, and unshaken as a rock.

He did not like railery, and could not endure a lie. There was no joking or trifling before him, for he loved the naked truth, even although it was to his own disadvantage. He neither grieved if he miscarried in any attempt, nor appeared overjoyed on any great success. The device which he had chosen for his seal was "I "am sincere and plain." He took great delight in reading history, and was exceedingly well versed in the state of different countries, provinces, and cities. He was penetrating, subtle, close, and dissembling; just from inclination, and liberal from habit and disposition: but on the other hand, ambition had in a great measure extinguished his humanity; war had familiarized him to blood; and his religious zeal had inspired

him with a cruel, implacable, and pernicious fanaticism.

One of the most remarkable traits of this extraordinary man was his conviction of his own insufficiency, and his firm persuasion, so rarely found in the children of prosperity, of his being indebted for all his greatness to providence. He once explicitly declared himself on this head in such terms as to affect all those who heard him. His troops were besieging a fortress while he was confined to his bed with a fever; but being unable to tranquillize his mind unless he saw the state of affairs, he caused himself to be carried to the entrance of his tent, which was situated on an eminence. He was supported by two persons; but being extremely feeble, he requested to be laid upon the ground. In this helpless situation, he said to one of those who assisted him, "Consider my weakness, and how "changed I am. I have neither hand to act, "nor feet to walk. If I were attacked, I should "be incapable of resistance. If I were abandoned in my present state, I should be taken "as in a snare, unable to defend myself, or to "avert the impending evils that threatened me. "Notwithstanding, you see that the Almighty "has subjected nations to my sway, that he "has opened for me inaccessible places, filled "the earth with the terror of my name, and "has made kings and princes fall before me. "Can such signal victories proceed from any "one but God? What am I but a poor "wretched being, possessing of myself neither "power nor talents proportioned to my achievements?"

Timur left behind him fifty-three descendants;

thirty-six males and seventeen females. As soon as his death was known, the empresses and great ladies at court beat their faces, and tore their hair; their lords rent their clothes, and flinging themselves on the ground passed the night in lamentation. On the next day the body was washed, and embalmed with camphor, musk, and rose-water; then sewed up in linen, and laid in a coffin of ebony. As the design of the war in China was not abandoned, his death was concealed, and advice sent to his successor to repair immediately to court. On the next morning, the mirzas, empresses, and emirs, departed with the corpse for Samarcand; and having crossed the Jihun on the ice, entered a wood, where it was agreed in council, that they should march to Tashkunt, under the command of mirza Ibrahim Soltan, who, on his arrival, should deliver up the command to his elder brother Kalil Soltan; that this latter should bear the title of emperor during the campaign, and proceed with the whole army to China; and that on their return to Samarcand, they should hold a diet, to carry into execution Timur's last will and testament. These resolutions being formed, several lords were sent with Timur's coffin to Samarcand, where they arrived, and buried it with the usual solemnity.

Before Pir Mehemed could arrive, his brother-in-law Hussayn seized the crown, and placed it on his own head. He took possession of Samarcand, and all the treasures of the deceased monarch. Both he and Kalil, however, declared that it was their intention to secure the throne for him whom Timur had appointed his successor. By this stratagem they gained over some captains and generals, who, after selling their good

offices at a very dear rate, first betrayed, then obliged them to abdicate, and afterwards once more re-instated them in their authority. Kalil experienced all these vicissitudes, till at length he took possession of the imperial palace, where the treasures of Asia were amassed. There, seated on the throne, he received the submission of the principal persons in the state.

After his accession, he distributed his immense treasures among the principal lords and soldiers. This prodigality was the first cause of his ruin: the second was his violent passion for a woman of low birth, named Shadi Mulk, by whom he suffered himself to be governed, and to be led to the commission of a multitude of errors.

As she was far inferior in rank to the wives of the deceased emperor, they beheld her elevation with a jealous eye; and on the other hand, she conceived the most rancorous hatred towards them. At her instigation, Kalil disposed of these princesses in a manner that disgraced his family, and rendered them miserable for life. He obliged them to marry men not entitled even to be their servants. He neglected merit, and alienated the affections of his generals. His misconduct entailed upon him the aversion of every class of his subjects, and his grandeur and magnificence had all vanished in less than four years.

While he was losing the publick esteem, Mehemed was advancing, and wrote to him, demanding the restoration of his right. To this Kalil briefly replied, "Possession constitutes right." Mehemed continued his progress, and an engagement took place, in which he was defeated. After this he entered into a treaty, by which he re-

linquished the empire, and left Kalil in quiet possession of his dominions.

Mehemed returned to Kandahar, his patrimony, where the weakness of his administration tempted his minister to excite a rebellion against him. He took his master prisoner, and then proposed himself to the principal nobility as his successor in the following address: "The world is "in great confusion; there are evident signs of "the last day being at hand. It is a time of "fraud; and impostors govern every where. "Timur, who was the lame impostor, is dead. "This is the season of the bald impostor; after "him will come the blind impostor. If the bald "must reign, I am he." His powers of elocution, however, were insufficient to answer his purpose: he was driven from the city, and sought refuge with Shah Rukh, who punished him for his treason, and took possession of Kandahar without opposition.

This prince, the fourth son of Timur, had given an asylum to Hussayn, the first who had seized the throne, and whom Kalil dispossessed and compelled to save himself by flight. Thus he had within his power Kalil's two competitors, Hussayn and Mehemed: he wanted only Kalil himself, and him he soon obtained also. He had wisely suffered the different pretenders to the throne to ruin themselves; and while they fought, he had preserved his forces entire. Kalil, still a slave to his passions, lived at Samarcand, in a state of indolence, under the government of Shadi Mulk. She had an old servant, named Baba Termes, a man of mean descent, ignoble and deformed, and of vulgar and sordid manners. From the management

of his mistress's affairs, he, by degrees, had risen to the most important employments of the state; and at length disposed of all things at his pleasure, without even consulting the vizier Allahdad.

Irritated at the insolence of this valet, now become minister, the vizier excited disturbances in Samarcand. These furnished him with a pretext for levying troops, by the help of which he made his master prisoner, as well as his mistress and her favourite. Shah Rukh was greatly incensed at this treachery; and resolving to revenge the injury done to his father's house, issued orders for assembling all his forces. Allahdad, knowing the inferiority of his own strength to that of his adversary, abandoned the city, carrying with him Kalil, as a kind of hostage, but Shadi Mulk was left behind. The conqueror's officers treated her with the greatest indignities, put her to the torture to force from her a discovery of her riches, and when they had deprived her of these, they dragged her through the streets, loading her with ignominy, as the most infamous of wretches. A. D. 1407.

Baba was reserved for the most cruel torments; but escaping from his guards as they passed over some water, he plunged into it and was drowned. Allahdad was seized and banished. Kalil, recovering his liberty by the death of the vizier, retired to the frontiers of Turkestan, where he passed his time in writing elegies in the Persian language, on the absence of his beloved Shadi Mulk. Before the expiration of any considerable period, however, he returned to Samarcand, where, at first, he was appointed to a government, and shortly after

poisoned. Shadi Mulk, incapable of supporting this fresh misfortune, destroyed herself, and was interred in the same tomb with her unfortunate husband.

Thus Shah Rukh, by the death of Hussayn, Mehemed, and Kalil, whom he had held prisoners successively, found himself in possession of the most considerable part of the interior dominions of his father.

When all the disturbances were quieted, the new emperor went on a visit to the tomb of his father Timur, where he caused the usual funeral ceremonies to be performed again. He then ordered the greater part of the rich moveables, the arms, and the other things of value which were in the sepulchre, to be carried into the magazines; plundering the treasures, and searching the most secret places for hidden wealth.

Too avaricious of riches, and too much engaged with the faction of the nobles by which he was surrounded, he was unable to preserve the integrity of his vast empire, the frontiers of which were daily falling a prey to the invasions of the adjacent nations. He, however, on the whole, deserved the character of a great prince, and reigned with glory during a space of forty-three years. Like Timur, he left, in a numerous progeny, the seeds of future commotions. His children divided the kingdom; and they and their descendants were assisted in the dismemberment by the posterity of the other sons and grandsons of Timur; in consequence of which, throughout all Tartary, Hindostan, and Persia, from the Euxine to the Frozen Ocean, and from the Oby to the Indus, there are but few districts which have not been

A. D. 1446.

governed by princes descended from that conqueror, reigning under the title of sultans, khans, emirs, and shahs, which signifies emperors. From the wreck, indeed, of this immense empire, arose kingdoms and small principalities; as the stones of dismantled palaces serve equally for the erection of other palaces, or of cottages.

On the death of Shah Rukh, the vast empire of Timur fell again into division; his three grandchildren seizing each a share. Alaoddawlet, the eldest, possessed himself of Korassan; Mohammed, the second, retained Persian Irak, and Pars, of which he was governor; and Abul Kassem Babr assumed the government of Jorjan and Mazanderan; so that nothing remained to Ulug Beg, or the Great Lord, eldest son and successor of Shah Rukh, excepting the countries to the north of the river Jihun, and Turkestan, over which he had ruled for nearly forty years. He was a prince endowed with eminent qualities, courageous in war, and addicted to the study of the sciences, particularly astronomy. Under his name and authority, the tables entitled Zij Ulug Beg were composed, at Samarcand, by the two most eminent astronomers of their time.

Abdollatif rebelled against his father Ulug Beg, who, desirous only of bringing his son to reason, advanced with troops towards Balk, where he then was; but Abdollatif, instead of submitting, proceeded at the head of an army to meet his father and give him battle. Ulug Beg was defeated, and put to death. He was succeeded by his unnatural son; who, to this murder, added that of his brother, whom he caused to be assassinated in order to secure himself on the throne. The au- A. D. 1453.

thority which he had acquired in this manner he did not enjoy longer than six months; at the expiration of which time his own soldiers shot him to death with arrows.

After the death of Abdollatif, Abdollah, the grandson of Shah Rukh, took possession of his throne. This prince succeeded his father Ibrahim in the sovereignty of Pars; but being expelled from his paternal dominions, he fled to Ulug Beg, at Samarcand, who received him with great hospitality, and gave him his daughter in marriage. This circumstance furnished him with an opportunity, on the death of Abdollatif, to seize the throne, which however he possessed only a single year; for, being attacked by Abusaid Mirza, he was slain in battle.

A. D. 1450. Abusaid, on this event, became possessor of all the provinces to the north of the Amu, which belonged to Ulug Beg. Samarcand suffered much from this victory. The Usbeks, or soldiers of Usbek Khan, having entered the city, treated the inhabitants with great inhumanity. Abusaid made use of an artifice to drive them out of the palace; for going alone, and in a plain dress, to the gate, he there discovered himself to the burghers who guarded it, unknown to the Usbeks; and, entering the city, presently made himself master of the principal posts, which having secured, he obliged the Tartars, partly by force and partly by presents, to quit the place, and retire home with their leader.

A. D. 1468. After a life of activity, Abusaid was put to death by his own officers. He left behind him eleven sons, of whom those most worthy of notice were Ahmed, who suc-

ceeded him at Samarcand, and reigned twenty-years; and Omar Sheykh, who, by his father's death, became sovereign of Andekan, which he possessed till the year 1493, when he was killed by a fall from a building. He acquired the reputation of being a good prince, and was succeeded by his son Babr, founder of the empire of the Moguls who reign at present in Hindostan.

CHAP. VI.

The History of the Descendants of Timur Bek, who have reigned in Hindostan under the Names of Jagataya and Mogula.

SULTAN BABR became sovereign of the country of Andekan, in Great Bukharia, in the year 1494, and on the death of Ahmed he ascended the throne of Samarcand: in the peaceable possession of which he remained but four years, when Sheybeg, invading Great
A. D. 1528. Bukharia with an army of Usbeks, from beyond the river Jihun, drove him out of his kingdom, and took possession of it himself.

Babr retired to Gazna, from whence he undertook an expedition into India, and in a short time subdued all that empire, except the kingdoms of Dekkan, Guzurat and Bengal. He
A. D. 1530. died on the 25th of December, in Charbagdi, near Agra, on the bank of the river Chun, from whence his body was carried to Kabul to be interred. It is said that Babr, before this expedition, in order to discover his strength, entered that country, accompanied with thirty of his lords, in the disguise of pilgrims. At Delhi they were discovered by Sekander, the Patan king, and arrested; but on Babr's taking an oath not to attempt the conquest of Hindostan during either of their lives, they were pardoned. The oath was inviolably kept;

but when both were dead, Hemayun, invading the country, dispossessed Ibrahim and Shah Selim (Sekander's son) of their dominions.

Hemayun succeeded his father, and experienced various vicissitudes of fortune. At first he enjoyed considerable success against the Patans, or Afghans, from whom his father had violently wrested the sceptre of Hindostan; but which this prince lost by a conspiracy formed against him by some of his own family, and he was forced to flee into Persia with a very few attendants. Shah Tahmasp, the monarch of that country, gave him a friendly reception, and enabled him to recover several of his provinces that had revolted. In this situation Hemayun suffered a reflection to escape him, which nearly cost him his life. The king of Persia had commissioned Bayran, his own brother, to entertain his guest, and even serve him at table; when the Mogul, vain of his good treatment, imprudently said: "The king of Persia is right "in thus teaching his brother to obey: as for "me, who loaded mine with wealth and honours, "I have found him my greatest enemy in my "misfortunes." Bayran, who was offended at this speech, inspired his brother with suspicions prejudicial to the royal fugitive; which would have been attended with fatal consequences to him, had it not been for the entreaties of Begum sultana, the king's sister, who interceded in his behalf. His imprudence, however, was in the event advantageous to him; for Tahmasp, to remove the disturbances which the presence of the Mogul excited at his court, granted him troops, and whatever was necessary for him to return into

Hindostan. By means of these Hemayun reconquered a considerable part of his dominions, and entered his capital, Delhi, in triumph, where he laid the foundation of a magnificent palace; but he had scarcely been settled there three months, when he lost his life by an accident. One day, hearing the cryer call to afternoon prayers, he sat down on the stairs of the palace, leaning on his staff; and having taken too large a dose of opium, fell asleep; when suddenly the staff slipping from under him, he fell headlong down forty steps, and was so bruised with the fall that he died in three days. This prince died on the 24th of January, and was buried in a monument erected on the banks of the river Chun, after having reigned twenty-six years.

A. D. 1556.

Akbar succeeded his father, and was almost continually at war with the Patans. Once when he thought himself on the point of enjoying peace, advice was hastily brought to him that his brother Hakem was invading his country with thirty thousand horse. Akbar, however, came upon him at Sherhinda so unexpectedly that Hakem fled, leaving his camp and followers at the mercy of the victor. These troubles were followed by the rebellion of Bahadr Khan, and Ali Kuli Khan, both whom he defeated with great slaughter. Kuli Khan was trodden to death under the horses' feet, and Bahadr Khan being taken prisoner was strangled on the spot by the command of Akbar. This rebellion being so happily quelled, Akbar resolved to make a pilgrimage, barefooted, to Azmir, at the distance of one hundred and fifty koses (two hundred miles) to visit the tomb of Haji Mondi there, in

the hope of obtaining heirs by the intercession of that saint. In this journey he ordered a stone to be placed at the end of every kos; and on his return, at Sikeri, eighteen miles short of Agra, he visited sheik Selim, to whom he related the occasion of his pilgrimage. The sheik told him that he should have three sons, and that one of his wives was then with child. For this reason Akbar called the first of them Selim, after the sheik who had given him the pleasing intelligence; the other two were named Morad and Daniel. This prediction was so grateful to Akbar that he enclosed the town with a wall, and called it Fettipur. He likewise erected a mosque, with a palace of great beauty; and would have made it his capital, if the water of the river had been salubrious, but its bad quality in this respect obliged him to quit that situation.

The sons for whom he had been so anxious, did not exhibit that degree of filial respect which was necessary to make them the blessings he had so ardently prayed for. Selim appeared in open rebellion against his father, who sent letters to him, expatiating upon the judgments threatened by God against disobedient children, and promising to restore him to favour if he would return to his duty. But the prince, despising his father's admonitions, continued to extend his power, and aimed at getting possession of Bengal. In the mean time Daniel was sent to oppose him: Selim was obliged to surrender; and the father's vengeance fell only upon the wretches who had perverted his morals, whom he condemned to be trampled to death by elephants.

After this victory Daniel gave himself up to intemperance and debauchery, in which course he soon died.

Selim again revolted; but having surrendered at his father's remonstrances, he obtained his pardon a second time. The parent, however, did not permit this instance of misconduct to remain entirely unpunished; but taking his son by the hand he led him into the inner apartment, and, in a great rage, struck him several blows on the face, at the same time upbraiding him with his wicked attempts. He then reflected on him for want of courage, because, having seventy thousand troops at his command he submitted so tamely; and, in conclusion, ordered him to be carried to another court of the palace, and to be confined. His omras likewise were seized, and conducted to prison, loaded with irons. Selim, who was accustomed to take opium every day, astonished at this usage, forbore taking it for twenty-four hours; but on the next day, the king going to see him, gave him some with his own hand. On the third, all the ladies waited on Akbar, and entreated pardon for the prince, which having obtained, he was sent to his own apartments.

Akbar did not long survive this reconciliation. Being incensed against Gaja, one of his nobles who had supported his son in rebellion, and allowed himself great freedom of speech, he resolved to get rid of him by poison. To effect this, he ordered two pills to be made of the same size, one of which he intended to give to Gaja, while he took the other himself to prevent suspicion: but, after holding the pills some time in his hand, he, by mistake, swallowed the poison,

and gave the other to Mirza. When he discovered this circumstance, he had instantly recourse to antidotes: but they could not save him; and he expired, in the forty-ninth year of his reign. A. D. 1605.

As soon as Akbar was dead, the principal omras who were about him shut all the gates of the castle of Agra, and committed the charge of them to their most trusty officers. Many of them were desirous of placing Khosraw on the throne, instead of his father Selim, who had taken the name of Jehan Ghir. But the father had the strongest party, and caused himself to be crowned.

Being jealous, however, of his son Khosraw, he asked his chief minister what was the proper method to be pursued with regard to him. The minister advised him to deprive his son of sight; but disliking this horrible expedient, the king was content with keeping Khosraw prisoner near his own person.

The emperor was engaged in an attempt to reduce some rebellious rajahs to subjection: but being unwilling that the war should interfere with his pleasures, he very imprudently intrusted the command of his forces to Shah Jehan, another of his sons. The young prince's victories inflamed his mind: he saw that from the scenes of habitual dissipation in which his father indulged, it would be no difficult matter to usurp the throne. Khosraw, his eldest brother, was the only obstacle that seemed to stand in the way of such an ambitious project; and being shortly after appointed to guard him, he put him to death. It was now time to throw off the mask: he conceived the design of seizing

his father's treasures, with which he purposed to make war against him; and had nearly attained his object: for a few minutes his father was actually in his power; but he escaped, and, with the assistance of another of his sons, completely defeated Shah Jehan, who fled, but afterward returned, and continued the war some time.

In the midst of these events, a chief named Mohabet Khan had been calumniated to the emperor, and found himself exposed to the hatred of a powerful faction, of which the empress was the head. This princess, called Meher Meja, who was extremely beautiful, and as much distinguished by the superiority of her understanding as by her personal charms, had inspired the emperor with so violent a passion, that he married her. She resolved upon Mohabet's ruin, who took measures to defend himself, and actually made Jehan Ghir and all his court prisoners. He used no precaution however, respecting the empress; who escaped, and collected considerable forces for the relief of her husband. Mohabet was surrounded, and considered himself fortunate in being permitted to retire with his troops, whom he led to Shah Jehan, and remained with him. The king survived this event but a short time. After a reign of twenty-two years he died, leaving the character of a weak prince, who suffered himself to be governed by his courtiers and his wife. His general character was not stained with cruelty; yet instances are recorded in this respect, which have injured him in the opinion of posterity: but it is not improbable that these may have been rather the consequence of ill advice than of his natural dis-

A. D. 1627.

position. An eunuch being once found in situations of familiarity with a woman whom the emperor had relinquished, the lady was sentenced to be put into the earth, with only her head above the ground, exposed to the burning rays of the sun, and the eunuch was literally cut in pieces before her face. Drunkenness was a vice in which he indulged, but which in others he punished with the greatest severity.

He daily relieved many poor persons, and behaved with great marks of duty to his mother, whose palankin he would himself frequently assist in carrying. He often visited the cells of religious men, whom he esteemed sacred, and would speak with reverence of Christ; but he could by no means be reconciled to embrace the divine religion of the Saviour of the world.

The Jesuits, however, had liberty in this reign to make converts in the Mogul's empire, and sent advice into Europe of the great progress they had made; yet, in reality, there is reason to believe that few were baptised who did not conform to the ceremony for the sake of relieving their necessities, rather than from a conviction of religious truth.

As Shah Jehan was absent at the death of his father, the queen undertook to place her son-in-law on the throne; but an opposite party being the stronger, proclaimed, for the present, Bolakhi, a younger brother of Shah Jehan, in expectation of his arrival.

The young prince objected to the ceremony; he foresaw the danger with which it might be attended, and his apprehensions were well founded: for Shah Jehan afterward sacrificed

him, and many others, to allay his own jealousies. This savage policy did not however relieve him from all disquietude; two impostors appeared, each assuming the name of Bolakhi, to whom he was forced to give battle. He succeeded in subjugating all those who could cause him any anxiety in his dominions, and at length so completely quelled his enemies, as to be able to declare war against the Portuguese, who had obtained a footing in Hindostan, and took from them their strongest fortress. This was the first expedition of the Indians against the Europeans, and the former were completely victorious. The Portuguese surrendered at discretion; and among the prisoners were many Jesuits and Augustine friars. Of these, several turned Mohammedans, to preserve their lives: while others suffered martyrdom, rather than renounce their faith. Not one of them would, on any terms, have been left alive, had not the empress Taje Mahl died before their arrival at the capital: for she had made a vow that they should all be cut to pieces. She was lamented by nobody except her husband Shah Jehan, who was indebted to her artifices for his throne. In return for this service he built her a sepulchre, which is superior in magnificence to every thing of this sort in the Indies. The missionaries were released and sent to Goa, through the intercession of an Armenian and a Venetian who were in great favour with Shah Jehan.

Akbar had removed the court from Delhi to Agra, and Jehan Ghir had carried it from Agra to Lahur; but Jehan brought it back to Delhi, and restored this ancient capital to its former splendour. His attention was, for some

time, engrossed in laying out two gardens for his palace; on which incredible sums were expended: and in this delicious place it was, that he forgot the warlike pursuits which had absorbed his attention in youth, for the purpose of giving himself up entirely to pleasure. So much, indeed, was he addicted to dissipation, that his ministers were obliged to make use of a stratagem, to tear him from his enjoyments, on an event of the utmost importance. A rajah had taken up arms against him, and the presence of the emperor in the field was thought absolutely necessary. To effect this purpose, the astrologers pronounced that the residence in the capital would be fatal within a month, to him who should hold the first rank there. The emperor instantly quitted it, and put himself at the head of the army. After a few indecisive actions, he returned, and found the person dead whom he had appointed to the administration during his absence; which led him to applaud his own sagacity for having credited the prediction of the astrologers, who, in order to prevent their skill from being suspected, had poisoned the unhappy governor.

The increasing intemperance and licentiousness of the emperor led his subjects of all ranks to speak of his conduct with contempt; and at length they began to despise a character which they were not able to reverence. His love for the fair sex made him profuse in his expenses upon them. To one lady he made a present of a pair of slippers, the value of which could scarcely be estimated. A celebrated gallery which has been spoken of in Europe for its immense riches, had its rise from the same vein

of gallantry. This magnificent apartment was designed for a female dancer, who was sprung from the lowest order of the people.—But however addicted to pleasure, Shah Jehan never neglected to administer justice. He was esteemed the Solomon of the Moguls, and in this point his memory is still held in veneration. He made it an invariable rule never to pardon corrupt judges; and he took every method to clear his dominions of robbers, who were at that time a national evil.

An omra of the army having once presumed to sit down in his presence, contrary to the etiquette of the court, the king deprived him of all his employments. The disgraced officer on the succeeding day appeared in the hall of audience, with his usual confidence. Then sitting down in the presence of Shah Jehan; "Now, "my lord," says he, "since I am no longer "in your pay, I may use the freedom that be- "longs to every man that is independent." The emperor, far from being offended at the liberty which the omra had taken, commended his resolution, and restored him to his office with an increase of salary.

As this prince grew old, his passions changed with his age, and to his prodigality succeeded an avarice which surpassed all his other vices; for as soon as any of his officers had grown rich by oppressing the people, he stripped them of their ill-gotten wealth, and enriched himself by the spoil. The better to secure the immense treasures which he had hoarded up, he caused two subterraneous vaults, supported by marble pillars, to be made under his palace, in one of which he kept his gold, and his silver in the

ether. To prevent these precious metals from being carried away, he ordered them to be cast into huge wedges, of a bulk unfit for the purposes of commerce. He spent the greater part of the day in these caverns, feeding his eyes with the sight of that prodigious heap of riches, under pretence of enjoying the coolness of the place. His covetousness became at length so excessive, that to save the expense of maintaining his sons at court suitably to their dignity, he gave them governments to live on without any appointments except what they could draw from the people.

Shah Jehan had twelve children : of these, four sons and two daughters arrived at years of maturity. The eldest son, Dara Shekowh, was gallant and witty, but subject to fits of passion, during which he spared nobody who came in his way. The second, Soltan Sujah, was in his disposition not very unlike the eldest. Aureng-Zib appeared serious and melancholy, but was more versed in the business of life than his brothers. To prevent any suspicion of his aiming at the throne, he for a long time professed to be a faquir, while secretly he was making a party at court. He had the address also to gain the affections of Shah Jehan, who esteemed him the best qualified for the cares of government. The fourth son, Morad Bukhsh, regarded nothing but his pleasures ; yet he was brave, and would probably have succeeded to the throne, if his courage had been accompanied with discretion.

The names of Jehan's two daughters were Jehan Ara Begum, and Ryshn Ray Begum ; the former, whose name signifies " Princess,

"ornament of the world," was beautiful and witty, but inclined to gallantry; and on a certain occasion, one of her lovers being surprised by her father, in her chamber, she had no means of concealing him but in one of the great cauldrons used for bathing. The emperor, suspecting the contrivance, began to chide her for not using the bath more frequently, and ordered the fire under the cauldron to be lighted immediately; nor would he leave the apartment till the unhappy gallant had fallen a sacrifice to his imprudence.

Adopting the same bad policy which had caused Jehan Ghir such repeated embarrassments, Shah Jehan appointed his sons to the superintendance of provinces, equal to kingdoms. Sujah was nominated to the government of Bengal: to Aureng-Zib was given Dekkan: to Morad, Guzerat. Dara, the eldest, had only two small provinces in the vicinity of the capital, that he might not be distant from the court. From this moment the princes began to intrigue. The emperor was shortly after taken ill. His sons flew to arms, and according to the custom of the country, the contest was for the throne or for life.

Aureng-Zib's conduct on the occasion displayed great art and consummate hypocrisy. He wrote to Morad a letter conceived in the following terms: "Darah is an idolater; Sujah a "heretick; I am a faquir. You alone can pre- "tend to the crown. If you will promise, that "after your accession to the empire I shall be "suffered to live quietly in some distant cor- "ner in your dominions, where I may spend "the remainder of my days in praying to God,

"I am ready to join you with my troops, and as-
"sist you to take possession of the throne." At the same time he sent him a trifling sum of money as an assurance of his good-will. The forces he offered were not to be despised; for he had augmented their number by another stratagem. The emir Jemla, who was commander of a formidable corps of troops, dared not to avow himself, because, according to the custom of the country, his wife and children were detained as hostages. Aureng-Zib proposed that he should give him leave to seize and keep him prisoner, in order to prevent any suspicion of a secret intelligence between them. The emir consented, and with his troops Aureng-Zib began his march to join Morad, publishing as he went, that he was acting by his father's orders to deliver him from the tyranny of his two elder brothers.

Shah Jehan was not displeased at his sons weakening their own strength, by battles against each other. The two armies of Dara and Aureng-Zib met, and engaged with great fury: the wing commanded by the latter in person, was thrown into confusion. Morad was wounded on his elephant, while covering with his shield an infant son, seven years old, who could scarcely be restrained. The whole army was on the point of flying. "Comrades," cried Aureng-Zib, "what advantage will you find in "flight?" He protested that he would not quit the field, and as a proof of his sincerity, he commanded a chain to be thrown round his elephant's feet. The soldiers swore they would never abandon him. He remained firm to his resolution; and while Dara continued the com-

bat, the cry of victory resounded near him. One of his generals, suspected of treachery, approached him saying, "Health and glory to your "majesty! Descend quickly from your elephant, "and mount your horse; what remains but to "pursue these cowards?" Dara followed the insidious counsel; but his troops, whose eyes were ever fixed on their general, not seeing him on his elephant concluded that he had been slain. Terror seized their minds, and in a few minutes, Dara was left on his horse almost alone, to bewail his own credulity.

Aureng-Zib lost no time to improve this victory, but instantly presented himself before the capital, and by a well-managed scheme, made his father prisoner, at the same time making him believe that his imprisonment was the consequence of a plot contrived by Dara. He had now only to get rid of Morad. For this purpose he detained him to supper one evening, prolonged the repast, and ordered some excellent Shiraz wine to be served up; but which he pretended that the rigid duties of his religion forbade him to taste. Morad soon became intoxicated, and fell asleep. In this condition his arms were taken from him, and he was left alone for some time. Aureng-Zib at length came to rouse him from the stupor into which he had fallen, and when the prince opened his eyes, addressed him in the following terms: "How shameful! how infamous! a king, as "thou art, to have so little regard to decency! "What will be thought of you, and of me? "Here, take up this wretch, this drunkard; "bind his hands and feet, and throw him in- "to yonder room till he has recovered his

"senses." The order was immediately complied with; and on the next day he was conducted as a prisoner to an old fortress at Delhi situated in the midst of the river.

Aureng-Zib now went in pursuit of Dara; and in his way, having advanced some miles before his army, he suddenly beheld Rajah Jesseyn with a large army, who was zealously attached to the interest of Shah Jehan. Without betraying the smallest symptom of fear or distrust, he rode up to him, and saluted him with great familiarity and respect. "My lord rajah," said he, "I was expecting you with great impatience: "the work is done; Dara is lost, he is left des- "titute. He cannot escape." Then taking off his necklace of pearls, he put it about the neck of the rajah, saying: "Go, with all expedition, to "Lahur, and wait till I come; for my army is "greatly fatigued, and I fear that otherwise "something unfortunate may happen there. I "make you governor of the place, and put all "things into your hands. I am extremely oblig- "ed to you for what you have done. Make all "possible dispatch. Farewel." Jesseyn had undoubtedly advanced with hostile views, but this reception brought him over to the interest of Aureng-Zib, whose orders he obeyed without any hesitation.

At this time Dara was no longer an object of fear, and Aureng-Zib turned his arms against the sultan Sujah, when a rebellion broke out, headed by his own son, which he soon crushed, and threw the young offender into prison, from which he never was liberated. On this occasion he harangued his second son in the following impressive manner: "There is some-

" thing so exceedingly delicate in reigning, that " sovereigns should be almost jealous of their " own shadow. If you are not docile, you will " very probably meet with your brother's fate. " Do not expect that I shall suffer myself to be " treated as Shah Jehan treated his father, A. D. 1658. " and as I have treated mine."—From this period we must date the reign of Aureng-Zib.

While he omitted no precaution with regard to his father, he granted him every indulgence that could soften his confinement, and amuse him in his solitary hours. By his attentions, he calmed his resentment: he consulted him as an oracle, and was continually making him little presents, by which he succeeded in winning his affection, and, unsolicited, he gave him his pardon and blessing, which Aureng-Zib had before frequently entreated in vain.

The death of the old emperor caused not the smallest disturbance. His ruling passion was avarice. Not satisfied with inheriting the treasures of his nobility after their decease, which was one of the prerogatives of the crown, he often talked of them with intemperate joy, before they came into his possession. One of his omras, knowing his rapacity, and suspecting that at his death the emperor would not fail to ransack his coffers, secretly distributed his wealth A. D. 1666. to his relatives, and even to strangers. In his last illness, however, he ordered the chests to be well sealed, declaring them to be the king's property. What the omra had suspected took place. The emperor, impatient to behold this treasure, caused them to be brought into the assembly of his courtiers.

They were opened, but nothing of value was found in them; on which Shah Jehan, disappointed and confused, did not utter a word, but rose and hastily quitted the apartment.

A woman also on one occasion disappointed the expectations of his avarice. Her husband, who was a rich Gentoo trader, had died worth two hundred thousand rupees; and after his death the widow dispensed this wealth with a sparing hand to her son, who was very extravagant. The young man carried his complaint to the emperor, who ordered the widow to remit to him fifty thousand rupees, and to give the same sum to her son. She remonstrated with the monarch on this decision. "God preserve your majesty!" said she, "I must confess that my son has some right to demand his father's property, because he is our heir. But I wish to know what relationship your majesty can possibly have with my late husband, to claim his property." The emperor smiled, and dismissed her, without enforcing his demand.

Some months before the death of Shah Jehan, Aureng-Zib sent an ambassador into Persia, who was magnificently received, and during the first month was much caressed; but on the day when he delivered the presents, the king divided them among the officers of his house, only reserving for himself a single diamond of considerable size. In a few days after this audience, the king sent for the ambassador, and asked him his name; he replied that Shah Jehan had given him that of Baubeek Khan, that is, *Lord of a free heart*, and honoured him with one of the chief employments at court. "Then thou art a villain," re-

" plied the Persian monarch, " to serve a tyrant " who keeps his father in prison, and has mur- " dered his brothers. Thou art not worthy to " wear a beard :" so saying, he commanded him to be shaved on the spot, which in that country is considered as the greatest indignity that can be offered.

We have seen that the policy of Aureng-Zib did not allow him to spare the lives of his brothers. The unfortunate Dara he made a publick spectacle to the city of Agra. He was led through the streets mounted on an old elephant, covered with a tattered garment, that every one might see and identify him, without entertaining any doubt about his future destiny. At a publick audience he ordered Solomon, his nephew, to be brought into his presence, and after some questions, sent him prisoner to the same citadel with his uncle Morad, neither of whom were ever after heard of. Indeed, whoever stood in the way of this emperor's ambitious projects was instantly dispatched. His eldest son, Mahmud, was either assassinated or poisoned in prison. Akbar, another of his sons, for whom he entertained an extraordinary partiality, rebelled, and caused him some uneasiness. Mauzm, the son to whom he offered such salutary advice in the affair of Mahmud, gave him great offence. He commanded him, in a full assembly, to go and kill a lion, which had come down from the mountains, and was ravaging the country. The huntsmen asked for nets for the prince. The emperor replied, in an angry tone, " When I was young, I never was so par- " ticular." Such a command, which in this case could not be resisted, was nearly equivalent

to devoting his son to certain death. The young man, however, returned safe from the perilous adventure, having accomplished his object, and from that time he shared more of his father's affection than any other person ever enjoyed.

Aureng-Zib died at the age of ninety. A. D. 1707. He left a short will, in which he recommended the division he had formerly made of his dominions, as the best to prevent bloodshed. He desired that he might be buried near the city in which he died, in a reputed holy place, without any pomp, and that his tomb should be without ornament. He was a zealous Mohammedan; and, on that account, those of the same religion make a great merit of visiting his tomb, especially on the anniversary of his decease.

Toward the close of his life he is thus described, by Gemelli, who had an audience of him in the year 1695. He was low in stature, had a large nose, was slender, and stooped very much with age. At this time he walked without a staff, was able to write without spectacles, and by his cheerful countenance, seemed pleased with doing publick business. His beard was white, and his complexion olive-coloured.

Aureng-Zib laboured to gain the reputation of being a strict observer of the Koran, and a lover of justice. He so arranged and disposed of his time, that he could scarcely ever be called idle. He bathed before day-break: then, having prayed, he took some refreshment. After this he spent some hours with his secretary, and gave publick audience before noon. He went to prayers again, dined, and gave a se-

cond publick audience. Next followed the third and fourth times of prayer. He was then employed in the affairs of his family, till two hours after it was dark: then he supped, and after a short repose of two hours, he took the Koran, and read till the dawn of day.

After Aureng-Zib had prescribed to himself this kind of life, he lost his blood-thirsty disposition, and grew so mild that the governors and omras, taking advantage of this change in his character, neglected even to pay him due obedience. The poor became oppressed by the great; for the king, when urged to be less merciful to those who transgressed his laws, answered, that "Heaven would punish them." This forbearance was generally imputed to his sanctity; but some with more probability thought that he connived at the faults of his ministers, in order that he might attach them to him, and make them averse from change.

In the space of the next thirteen years, six emperors appeared successively on the throne. The first was Mauzm, who took the name of Bahader Shah, having conquered his brother Mohammed Azem in battle, whom their father had appointed to succeed him. For several centuries India had not seen such numerous armies collected together as on this occasion. That of Mauzm consisted of a hundred and fifty thousand horse, and a much greater number of foot soldiers. Azem's forces were equal to these in number; but he was overcome and slain in battle. Mauzm reigned only six years, and died a natural death. He left four sons. The three younger united against the eldest, whom they slew in battle; but the conquerors not

agreeing among themselves, one of them found means to get possession of his father's treasures. Money procured him adherents and troops; and he triumphed over his brothers, both of whom he put to death. He was, in his turn, driven from the throne by two of his nobles, whom he had disgusted by some parts of his conduct. They raised to the vacant sovereignty the son of Azem, whom, not finding him to answer their expectation, they in the sequel put to death, after first depriving him of sight. The next in succession was one of Aureng-Zib's children, but who was permitted to enjoy the sovereignty only for three months. They then placed his brother on the throne; and he dying in a very few days, was succeeded by Nasroddin, who took the name of Mohammed Shah.

At first the authority given to Nasroddin was exceedingly limited; but he soon recovered his rights. Under pretence of a war, he drew from Agra, Hassan, one of the two persons who for the last several years had assumed the power of raising and dethroning monarchs in the empire, and caused him to be tried and executed. He then returned to Agra, but Abdallah, the partner in Hassan's crimes, resisted the power of the emperor, and having placed a rival on the throne, supported him with a formidable army. The slaughter occasioned by this opposition was prodigious. Abdallah fell into the power of Nasroddin, who being violently agitated, said to him, "Traitor, what "is it thou hast done?" "What have I done!" replied Abdallah; "I have delivered you from "prison and given you an empire. My brother "having been killed by your orders, as I was at A. D. 1720.

"the head of the army, self-preservation taught "me how to employ my power. Providence "decreed you the victory; use it as you think "proper, as your resentment or your interest "shall suggest."

The monarch sent him to prison, but allowed him domesticks to wait upon him. A few days after he removed him to a palace, assigned him a pension, allotted him a numerous train of attendants, and gave him all the conveniences of life. Abdallah died in less than two months, A. D. 1738. of the wounds he had received in battle. So much was he beloved, that forty-five women, as well as his wives and concubines, on the day of his funeral, shut themselves up in a house, to which they set fire, and were thus consumed.

The emperor saw the necessity of a reform in the state, and for this purpose called in to his assistance Nizam, governor of Dekkan, a man of merit and experience, who had enjoyed the confidence of Aureng-Zib, and was capable of doing much good in this respect, if properly seconded by the emperor; but knowing that prince's weakness, he engaged in the undertaking much against his inclination. What he foresaw came to pass. He found the emperor's subjects prejudiced against him. They thwarted his ideas, ridiculed his plans, and laughed at his remonstrances. The luxury of the court, instead of diminishing seemed to increase, as if on purpose to set defiance to the exertions of the reformer.

In consequence of these mortifications, he resolved to quit the court, and, as his admonitions had no effect, to give those who had despised his counsels a more efficacious warning

by his absence. He had hitherto restrained the Mahrattas to their mountains; but he now suffered them to descend into the plains, and to continue their ravages even to the gates of the capital. In this season of distress, Nizam was recalled to oppose the torrent. But when the danger was past, he perceived that the court was neither more tractable, nor more inclined to a reform; but that on the contrary, he was treated with less respect than before. The omras missed no opportunity of insulting him. When they saw him appear with the gravity suitable to a man of his age and station, they would ridicule him, and say to each other, "Look, how the Dekkan monkey dances." This usage did not fail to raise in him sentiments of resentment, and he determined to be revenged upon his enemies, though at the hazard of involving the empire in new calamities. For this purpose he called in to his assistance Nadir Shah, ruler of Persia, who was then repairing and fortifying Kandahar, which, during the confusion at the court of the Great Mogul, he had subdued.

Nadir Shah, afterwards well known by the title of Kouli Khan, saw, in the proposal made to him, only the benefits which could not fail to accrue from this lucrative and glorious invasion; nor were his expectations disappointed.

Every obstacle disappeared before him: the cities surrendered, and the viceroys submitted; for Nizam had written to these governors, saying, "That the emperor and his favourites, spent all "their time in drinking and carousing, that the "court took no thought about them;" and urging that it was, therefore, a duty they owed themselves, to provide for their own safety.

The viceroys were not inattentive to these suggestions. In all these cities Nadir Shah found immense treasures, which had been buried; these encouraged his troops, and seemed an assurance of what they might expect at Delhi. The inhabitants of such places as attempted to hold out against him without any assistance, experienced on their surrender, the most barbarous treatment. When the Persians advanced towards the capital, some show, at least, of resistance was necessary. A considerable army accordingly appeared ready to oppose the invaders. The Persian offered terms of accommodation, which were rejected by Nizam with peculiar haughtiness. This, however, was all in compliance with a premeditated plan; for, after a battle in which the Moguls were defeated, Nizam was received by the conqueror in the most honourable manner, and with the most distinguished marks of regard.

Whatever was the particular result of this conference is not known; but on the ensuing day the Mogul permitted himself to be conducted to the Persian's tent, as to that of a friend. Nadir sent his son to meet him, who showed him every attention. After the usual form of salutation, Nadir Shah thus addressed him: "It is "strange that you are so inattentive to your own "concerns, and though I wrote you several let- "ters, and gave you many proofs of an unfeigned "friendship, yet your ministers did not deign to "reply. From your neglect of keeping up a strict "discipline among your people, one of my am- "bassadors has been killed in your dominions, "and you have not avenged his death. Even "when I entered your empire, you seemed

"under no concern for your own affairs. When "I advanced as far as Lahore, none of your peo- "ple sent to inquire with what intention I came. "When your omras were awakened from their "lethargy, they prevented all means of recon- "ciliation, and brought about their own ruin."

Having shown how ill the war had been carried on, and reproached the emperor with the protection he granted the infidels, to the prejudice of the Mohammedan religion, Nadir Shah thus concluded: "As the posterity of Timur "have neither injured nor insulted the people of "Persia, I will not wrest the empire from you; "but I must, for the present, go to Delhi, to "refresh my troops, who are extremely fatigued "by their long marches; and then, after the tax "shall be paid to which Nizam has agreed, I will "leave you to the management of your own con- "cerns."

Mohammed Shah made no answer to this remonstrance, which he heard with the utmost confusion. He retired to his camp, and consulted with his omras what course he ought to pursue. One of these alternatives seemed unavoidable: either to try his fortune by one desperate stroke; to put an end to all his troubles and his life together; or to submit tamely to whatever terms should be imposed by the conqueror: to this last he seemed most inclined. He was however indecisive, till a note came from the Persian monarch, desiring the emperor to appear before him. On the next morning he accordingly went, and delivered himself, and all that he possessed, into the hands of Nadir Shah.

On Saturday, the 10th of March, Nadir had already taken possession of the city of Delhi, and ordered the contribution to be levied; for which purpose a detachment of nine horsemen was sent, to cause the granaries to be opened, and to fix the price of the corn: these were all killed by the inhabitants. After sun-set an idle report was spread, that Nadir Shah was taken prisoner, and had been put to death; on which the disaffected from all quarters poured like a torrent towards the castle, and killed several of the advanced guard. Early in the next morning, however, when the tumult was at its height, Nadir walked out of the castle, mounted his horse, and endeavoured to quiet the mob. In his attempts, perceiving many dead bodies of his people who had been killed in the night, he sent a strong party to suppress the rioters; with orders to cut off all who should resist them, but on no account to injure the peaceable inhabitants.

The soldiers proceeded at first with lenity, which, instead of appeasing, only emboldened the mob, who began to annoy them with fire-arms and arrows. In the mean time Nadir Shah having entered the temple, the neighbouring inhabitants appeared on the terrace, and began to throw stones at him. One of them levelled his musket at the conqueror, the ball from which killed an officer who stood next to him. This outrage incensed him to such a degree, that he ordered a general slaughter to take place; and then delivered the city to the mercy, or rather the indiscriminate fury, of the soldiery, who practised every species of outrage which licensed barbarity could invent. In about seven hours

a hundred and twenty thousand of the citizens were thus massacred.

As soon as the slaughter began, those who had been the promoters of the riot disappeared in an instant, and left the innocent inhabitants to atone for their imprudence. Several of these, jealous of their honour, first killed their women, and afterwards themselves. One of these unfortunate creatures, seeing the soldiers near his house, enclosed about twenty women of his family and burnt them to death, expecting every minute that he should be next visited by some of the troops. By chance, however, they missed his house: in frantick despair he went and brought some of them back, with the assurance of plunder; but they left the owner still alive: when disappointed a second time of finding death from their hands, he dispatched himself.

Multitudes burned themselves in their own houses: ten thousand women are said to have thrown themselves into the wells, some of whom were taken out alive. On the 12th, the prisoners of both sexes, to the number of fifty thousand, were conducted back to their former dwellings; but, alas! to witness only heaps of ruins, and slaughtered relations and friends. The survivors were commanded to betake themselves to their usual employments. Guards were placed at all the avenues of the city, to prevent persons from going out without permission; and on the succeeding day a number of faquirs wishing to go into the neighbouring villages to beg for that sustenance which the city in its present state refused them, were stopped by the sentinels, who cut off their noses and ears, and in

this condition obliged them to return. The 15th was employed in clearing the streets of the dead bodies; a melancholy office to the living, who could scarcely move a corpse without recognizing in it the features of a neighbour, a companion, or a friend.

The contribution was then levied, and great cruelties exercised in collecting it. On the first of May, all the omras being ordered to attend at Mohammed Shah's apartment early in the morning, the emperor went in a royal litter, accompanied by several officers, to the general divan. Nadir Shah embraced him at meeting, and the two princes breakfasted together. After this there were brought in for Mohammed Shah a crown set with jewels, a band for the turban, and various other articles, all of the richest and most magnificent kind. The crown Nadir Shah put on with his own hands, making an apology to the emperor at the same time, and then took his leave, with some seasonable advice. He recommended him particularly to be on his guard against Nizam, whom, by his conduct, he found to be full of cunning, self-interested, and more ambitious than was fitting in a subject. He even sent for Nizam and the other principal omras, to whom he enjoined obedience to the emperor, and threatened to punish any of them in case they should rebel. On the 6th of May, the shah began his march from Delhi, and in his road he plundered and killed no fewer than twelve thousand persons, because some of his stragglers had been stripped and murdered.

A. D. 1739.

The loss sustained by the emperor and the people, in jewels, treasures, goods, ravages of

the fields, and the destruction of buildings, amounted to nearly one arrib of rupees, or a hundred and twenty-five millions sterling. Of this Nadir Shah and his soldiers carried away much more than one half. The inhabitants of the empire killed from the time of the shah's arrival in Hindostan, till his return to Lahore, amounted to the number of two hundred thousand.

Besides the immense riches which Nadir Shah carried away with him, he obtained from the emperor, in writing, a cession of all the countries to the west of the Attok, from its rise as far as Nala Sunkra, where it falls into the sea: but the countries east of that river were to remain attached to the empire of Hindostan.

Mohammed Shah died in 1748.

CHAP. VII.

History of the Shahs who reigned in Persia.

THE founder of the dynasty in Persia was Ismael, surnamed Sophi, who traced back his descent in a direct male line to Ali the son-in-law of Mohammed. The manner in which the family acquired its reputation, entitled it to that veneration which exalted it to the grandeur it afterward attained.

When Timur Bek returned into Persia after the conquest of Bajazet, he carried with him a multitude of people whom he had made captives, and whom he intended to sacrifice on some important occasion. In the course of his journey, he learned that a sheik resided in the neighbourhood of Ardebil, the capital of Azerbejan, who was highly esteemed for his piety. The religious zeal of this emperor was too ardent to suffer him to proceed without visiting the holy man; and he was so pleased with him, that he bade him to ask any boon he pleased, and he would grant it. The sheik requested the lives of the prisoners, and obtained his desire. Timur presented them to him to dispose of them as he pleased; on which, he gave each a proper quantity of provisions, clothes, and other necessaries, and sent them back to their own country. This generosity so completely gained the affections of these unfortunate people and their countrymen, that a

day never passed without some of them returning to their benefactor, bringing him presents.

These testimonies of gratitude continued to be showed to his descendants during three generations, until the time of Juneid, grandson of the sheik; when the reigning prince, being of a suspicious temper, forbade them to be continued. Juneid retired to the province of Schirwan, the sovereign of which put him to death. His son was killed in attempting to avenge him, and his two grandsons, named Ali and Ismael, were left exposed to the hatred of his enemies. The eldest of them fell a victim to their machinations: Ismael, the second, escaped, and was educated with great care in Ghilan by a sheik, who had been his father's friend.

At this period there were numbers of the sectaries of Ali among the Mohammedans of Asia; of these Ismael assembled about seven hundred who were attached to his family, and with them fell upon his father's murderer, slew him in battle, and took possession of his dominions. From this moment, his life was one continued scene of prosperity, which suffered no interruption till his death. Adhering to the maxim, "that as there is only one God in "heaven, so there ought to be but one king on "earth," he treated as criminal all who dared resist his authority. A. D. 1500.

This prince was endowed with great courage, and was terrible to his enemies, and severe in military discipline. He took the name of Sophi, or *religious*, and was on that account exceedingly honoured by his subjects, whose enthusiasm sometimes rose to adoration. After an important victory, when he was saluted by some with the

title of "prophet," by others with that of "angel," and by others with even that of "god," finding himself unable to dissuade them from paying him such impious homage, he commanded a large and deep pit to be dug, and throwing one of his slippers into it, ordered the man who loved him best to go and fetch it: no sooner was the word spoken, than thousands to show their zeal leaped in, and the moment they were down, he caused the earth that had been dug out of it to be thrown upon them, and they were thus buried alive. The religious Sophi, as he has been called, reigned twenty-three years, and in him was exhibited a monster of inhumanity and cruelty. During his reign began the struggle for power between the Persians and Turks.

A. D. 1523. Tahmasp succeeded to his father Ismael, and reigned fifty-three years. He is renowned for little more than as having been the first who desolated his own territories, to prevent the enemy from finding sustenance there. By this practice the frontiers of Persia and Turkey, one of the most beautiful countries in the world, have been since reduced to a desert. He was succeeded by

A. D. 1575. Ismael II. his son, whom he had imprisoned twenty-five years, and who verified the observation "that the reign of a prince who returns from exile, or escapes from captivity, is always cruel and sanguinary."

A. D. 1577. Mohammed, the brother and successor of Ismael, had spent his life in privacy, wholly devoted to religious duties. It was with the greatest difficulty that he was persuaded to assume the reins of government, and then only with the view of preventing the con-

fusion which he was assured his refusal would inevitably occasion. The war with the Turks continued almost the whole of this reign, and was stained on both sides with acts of unnecessary cruelty. Mohammed was greatly distressed for want of sufficient forces to encounter the enemy, both in Georgia and Persia; so that at length the Othmans reduced Tauris, and built a strong fortress in the heart of that province.

Mohammed at his death left three sons. A. D. 1584. Hamzeh ascended the throne, and was assassinated at the instigation of his brother Ismael, who succeeded him: but he was also conspired against by some lords of his court, who bribed his barber to cut his throat while shaving him; and the instant that the horrid act was perpetrated, the conspirators with their own hands cut the assassin to pieces, and burned his body, that no trace of the crime might exist.

Shah Abbas, surnamed the Great, was A. D. 1584. by the contrivance of a vizier, named Kouli Khan, safely seated on the throne. His first act, though he was then but twenty years of age, was to destroy the man who had given him a crown. He summoned three lords of his council, and thus addressed them: "I am resolved to "have Kouli Khan's life; go and give him the "death-blow." His commands were instantly obeyed. The relations and friends of that minister, and all who might have reason to complain or wish to avenge him, were also massacred. This proved afterward his constant mode of proceeding in such circumstances.

Shah Abbas prosecuted the war against the Turks, which he conducted in person, with great success and glory, retook Tauris, and defeated

his enemies in four battles. One of his generals returning after a brilliant campaign against the Turks, the emperor went out of the city to meet him, saying when they met: "Aga, my dear "Aga, through your means I have just obtained "so signal a victory, that I could not have en- "treated of God a greater. Come, mount my "horse, and I will serve as your attendant." In vain the general remonstrated against the honour: he was obliged to comply. Abbas took the horse's bridle, and all the khans followed him on foot for some paces.

When Shah Abbas ascended the throne, the kingdom was divided between more than twenty princes, who had each become sovereign of his district. These he speedily reduced. To prevent the future dismemberment of the empire, he ruined all the ancient families; and with a view of rendering himself absolutely despotick, he cashiered the troops who had kept his predecessors in awe. These were all of the race of the Kurkas Tartars, so famous for their numerous and extensive invasions. They were so strictly united for their mutual preservation, that they might be regarded as masters of the kingdom. They knew each other by a common badge, which was a red turban; a distinction which they considered as honourable, and whence they took the name of *Kussilbashis*, which means *red-heads*. Abbas had the address to engage them all in concurring to establish his grandeur, though contrary to their own interest. He weakened them without their perceiving it, by mixing them in his court and armies, with nobles and soldiers drawn from the northern parts of Persia, and amongst others the Georgians. In propor-

tion as the power of the latter increased, that of the Kurkas diminished ; and the emperor found these troops, thus composed, ready in case of necessity to carry arms against the petty sovereigns, who would have been spared by their own countrymen. He also successfully practised the art of exciting them against each other.

He erected fortresses in Georgia, which he garrisoned with Persians, and removed more than twenty thousand Georgian families from their country, transporting them into various parts of Armenia, and replacing them by Persians and Armenians. He next formed a plan of preserving by clemency, what he had acquired by violence ; and promised the Georgians, under the sacred engagement of an oath, that neither he nor his successors would ever oppress them with taxes, change their religion, demolish their churches, or build mosques ; that the viceroy should always be a Georgian, of the race of their kings, and that if his son would embrace Mohammedanism, he should enjoy the dignity of grand-provost and governor of Ispahan, till the period of succeeding his father. In this latter clause, the policy of Abbas is conspicuous ; as was also his cruelty in his conduct towards the Curds and to his own son.

The Curds are a wandering nation, living between Turkey and Persia, and always at the service of the party who will pay them best. The shah employed them at Tauris, and after they had rendered him very signal services, it occurred to him, that for the same bribe they might probably do as much for the Turks as they had done for him. To prevent the possibility

of his fears being realized, he invited the principal chieftains to a feast, in the course of which he caused them all to be massacred.

These cruelties rendered him odious to every body; and some of the principal nobility uniting in a conspiracy against him, caused a letter to be thrown into the chamber of Mirza his son, in which they offered him assistance in placing him upon the throne. The young prince shuddered at the project, and carried the letter to his father, who commended his affection and loyalty; but afterwards determined to take away his life, to free himself from any disquietude. This was the only surviving son out of four; whom his barbarous suspicions had consigned to an early tomb. The two eldest he poisoned; the third, dreading the fate intended for him by his father, died of melancholy. And Bebut, an officer, was commanded by Abbas to put to death Mirza. The assassin met the prince mounted on a mule, and attended only by a single page. He seized the bridle, and said, "Dismount, thy father demands thy life;" at the same instant throwing him to the ground.—The young prince exclaimed: "Alas! my God, "what have I done to merit this punishment? "Cursed be the traitor who has done this! How-"ever, since it is the will of God, be his com-"mands and the king's executed." Scarcely had he pronounced these words, when Bebut gave him the mortal blow. The body was dragged to a fen near the spot, where it continued above four hours. Such was the reward of filial piety from the monster Abbas!

When the news of this murder was brought

to the city, the people hastened in crowds to the palace, demanding to know the authors of it. The prince's mother, understanding that he had been slain by order of the shah, ran to his apartment, and, regardless of his furious disposition, reproached him in the severest terms, and flying upon him, tore his face with her nails. Abbas, instead of being angry with her, stood silent for some time. At length with tears he asked, "What would you have had me do? "He had a design upon my life. There is "now no remedy: what is done cannot now be "recalled." He, however, shut himself up for ten days, with a cloth over his eyes, that he might not see the light. He lived a whole month on spare diet, wore mourning for a year, and never after used clothes that might distinguish him from his subjects. He likewise caused the place where the prince was killed to be made a sanctuary.

The first ten days of his mourning being over, he invited the khans whom he suspected, to a feast, with the flatterers who had made him jealous of the deceased prince; and causing poison to be mixed with their wine, saw them all die in his presence. Bebut he ordered to be the executioner of his own son, and to bring his head to him as a token of having executed this command. He was forced to obey, and coming with his son's head in his hand, Abbas asked him how he felt himself. "Alas! my lord, I think "I need not tell you; I have been obliged to "kill my own son, whom I loved above all things "in the world; the grief of which will, I fear, bring "me to the grave." The shah replied, "Go thy

" ways, Bebut, and consider how great must have
" been my affliction, when thou broughtest me
" the news of my son's death. But comfort thy-
" self; my son and thine are no more; and re-
" flect, that in this respect thou art equal with
" the king, thy master."

In a short time after, Bebut called for water to wash with, after dinner, when the servant poured it upon his hands so hot as to scald him; which so enraged Bebut that he threatened to have him cut to pieces. The slave, knowing what he had to expect, conspired with some others, and murdered his master while he was in a state of intoxication.

The punishments which Shah Abbas decreed, were at all times instantly executed. Once he was on a journey, attended by his wives, shut up, according to the custom of the times, in covered paniers, hanging on each side of a camel. Observing that one panier hung lower than the other, he went to adjust them with his own hands, and found the chancellor with his lady. He instantly had them buried together alive, on the spot. A governor who had broken his word, he caused to be sowed up in a bull's hide newly flayed and thrown in the highway, in the burning sun. In this condition victuals were regularly brought to him; and as the hide dried and contracted, he experienced the most excruciating tortures, of which in that state he died.

A baker who refused to sell bread to the poor, he caused to be thrown into his own heated oven; and a butcher who made use of false weights, to be hung up on his own shambles. A man who used to kidnap boys for the most

infamous purposes, he ordered to be cut to pieces on the stone near which he was accustomed to watch for his prey, which stone is said still to remain near Ispahan.

Abbas was the founder of the commerce carried on by the Armenians, and which has since become so considerable in Europe and Asia. That money might not be carried out of his own dominions, he discouraged the pilgrimage to Mecca, and established another in his own dominions.

When he was seized with his last disease, he sent for four of the chief lords of his council to his bed-side, and told them it was his will that his grandson Mirza should succeed him, and assume his father's name. When they mentioned the prediction of the astrologers that he should reign but eight months, the shah made answer, "Let him "reign as long as he can, though it were but "for three days; it will be some satisfaction to "me to be assured that he shall one day have "on his head the crown which was due to the "prince his father." A. D. 1628.

He ordered his death to be concealed, till his grandson should be secured of the succession; and with this view, he directed that his body should be exposed every day in the hall of justice, seated in a chair of state, with the eyes open, and with other contrivances to deceive the people, who were never allowed to approach very near the throne. By this artifice, his decease was concealed for the space of six weeks.

While the death of Abbas was thus a secret to his subjects, one of the principal lords went

to the apartment of the princess mother of Mirza, to demand the young prince. She, suspecting it only to be a contrivance to get him murdered, refused to open her door, till at length force was threatened to be employed; she then delivered her son, with these words: "Go, my child, to join thy father; here are "the murderers ready to dispatch thee." But when she saw those lords prostrate themselves and kissing the prince's feet, her fright was turned into the most extravagant joy.

The noblemen conducted the young prince to the royal palace, where they seated him in the divan on a stone table, on which there were as many carpets as there had been kings of Persia of his family; for every king, at his coming to the crown, has one of these carpets, called *carpets of justice*, made for him; and having sent for all the lords in the neighbourhood of Ispahan, they crowned him, kissed his feet, and wished him a long and happy reign. On his accession he assumed the name of Safi.

The beginning of the reign of this emperor was remarkable for many great victories which he gained over his enemies. He defeated Karib Shah in the province of Kilan; he forced the Turks to raise the siege of Bagdad, and took by assault the fortress of Ervan. At this last place, finding the siege but little advanced after a duration of four months, he grew impatient, and resolved to make an assault on it in person, saying that he would rather die in the attempt than rise before a town which the Turks had formerly taken in three days. He had already put on the clothes of one of his servants, to prevent him from being distin-

guished, and had given orders for a general attack; but he was dissuaded from the attempt, till the next day, when the whole army made the assault, and carried the place, though with the loss of fifty thousand men.

Happy would it have been for the world, if the emperor had been one of the slain, but he lived to prove a second Nero, scarcely falling short of that monster in his cruelty. Like him he was the murderer of his nearest relations. The first object of his brutality was a half-brother, whom, according to the barbarous policy of the times, it was necessary for him to remove; he caused two of his uncles, first to be deprived of sight, and then dashed down a rock, saying, "Since they are blind, what use "are they of in the world?" One of his aunts, an extremely beautiful woman, had three sons: she was frequently with the king her nephew, and once rallied him on account of his having no children; the next day he invited her to dinner, and caused the heads of her three sons to be served up in separate dishes; at the same time smiling, he said: "Console yourself, you "are young enough to repair the loss." His own wife he stabbed, and his dearest friends he caused to be executed on the slightest pretences. But we will not disgust the reader with a further detail of facts which are a disgrace to human nature, and which the historian trembles in recording. He was the scourge of mankind for a period of thirteen years, though there was nothing in his countenance that indicated so foul a disposition.

He left a son named Abbas, who succeeded him, and whom his father had ordered to be

deprived of sight: but the compassion of the executioner had taught the prince to counterfeit blindness, without suffering the savage sentence. On his death-bed the king repented of the treatment which he supposed his son to have endured. The eunuch, perceiving that his grief was not feigned but sincere, promised to restore the prince to sight, and accordingly, in a short time after, brought him to the king's bed-side, with his eyes open. The pleasure which Safi felt on this occasion, prolonged his life till the next day, and gave him time to settle the succession according to his mind.

A. D. 1642. The joy which the people expressed at the change of sovereigns did not last long. Under Abbas II. life was not more secure than under his brutal father. Abbas I. had banished from his court, to a commodious dwelling, a number of useless persons. These the present emperor destroyed, except fifteen, whose age precluded them from the expectation of a long life. His sister's children he caused to be starved to death, and four of his wives were, by his command, burned alive.

To foreigners however he was familiar, and exhibited many acts of hospitality, admitting them to his amusements, and giving them opportunities of making considerable profits. By Kempfer, Tavernier, and others, he has been celebrated for the possession of many virtues, and they tell us, that in his reign the sciences were protected and encouraged. There were three blind princes of the blood, one of whom was skilled in mathematicks; another had the talent of making all kinds of figures in copper

or wood with singular exactness; and the third could decide by the touch, the degree of perfection of all works of art, however delicate.

This prince sacrificed his life to his excesses in unlawful pleasure. His seraglio was filled with the most beautiful women from all countries, but he was not contented; he took a fancy to a publick dancer, who on her knees offered such reasons as might well have induced him to suspend his passion. He persisted however in his purpose, and fell the victim of a malady which terminated his existence after many months of dreadful sufferings. He reigned twenty-four years.

As soon as Abbas was dead, notice was sent of the event to his eldest son Safi, who was immediately saluted emperor, and the ceremony of coronation was regularly performed; which consisted only of girding on the scymetar, and placing the bonnet on the sovereign's head. A. D. 1666.

Some time after Safi II. came to the crown, he was seized with a dangerous illness; and the physicians, not knowing the nature of the complaint, threw the blame on the astrologers, who they pretended had chosen an unfortunate moment for the king's enthronement. The ceremony was therefore repeated. A fire-worshipper, descended from the ancient kings of Persia, was fixed on, who was placed on a throne with his back against a wooden figure which was an exact resemblance of him; and to this the great lords did homage as to a king. The ceremony lasted till the arrival of the favourable hour, when an officer of the court came behind and cut

off the wooden image, while the mock monarch fled with precipitation. The shah now appeared in the hall, where being invested with a scymetar, in which consisted the ceremony of inauguration, he ascended the throne, and assumed the name of Solyman. From that time the shah recovering his health, the physicians grew in high repute, and the astrologers were disgraced.

An incident is recorded in this reign which must not be omitted here, relating to a daring action of Ali Kouli Khan, a brave man, but of a turbulent and dangerous disposition, on account of which he was often confined. He called himself the king's lion, "because," said he, "I am chained when useless, and let loose "when I am wanted." He was a prisoner in a fortress at the death of Abbas, but was treated with so much lenity, that he was even permitted to go out on hunting parties. Having received, during one of his excursions of this nature, the intelligence of Solyman's accession, as soon as he returned he fell upon the governor of the fortress and nearly killed him. At each stroke he exclaimed, "This is to teach you your "duty, and to know better than to suffer a pri-"soner to go a-hunting whom the king has "intrusted to your care." He then set off for court, and related his conduct to the king, who gave him a very gracious reception. The services of this man were afterward of great utility in the wars against the Usbeks and the Cossaks, which happened during the reign of Solyman.

When the courtiers saw how well Kouli Khan was treated by the emperor, they all strove to

testify their joy at his release from confinement. He was at one time in want of money, and applied to borrow some of the Armenians. They however refused, and in a short time he had his revenge of them. He invited the king to visit the great cathedral belonging to the Armenians. The shah entered the church, where the bishops and clergy stood ready to receive him. He asked his favourite what sort of people these were, clad in so extraordinary a manner. Kouli Khan told him they were devils. "Devils!" said the shah; "how durst thou to bring me into a house "of devils?" Solyman resolved to make the Armenians renounce their religion for that of the prophet. But Kouli Khan, thinking that this would be of no advantage to him, contented himself with obtaining a considerable sum of money from them, under the pretence of being an intercessor in their behalf with the king.

Solyman proved no less cruel than his predecessors. The acts of this nature recorded of him, and which must render him infamous to posterity, are too numerous to be all recited here. While the famous Chardin was at Ispahan, Solyman being angry with a person who did not play on the lute to please him, ordered the poor man's hands to be cut off, and as soon as he had pronounced this sentence, he threw himself on a heap of cushions to sleep. A. D. 1673.

His women and domesticks were often condemned by him to the most inhuman tortures. His tents were seldom removed in any of his journeys, without exposing to view the mangled bodies of the victims of his cruelty; and at Ispahan scarcely a day passed, but some of his at-

tendants in the palace lost either life or limb, and these punishments he inflicted for the slightest mistakes.

In a fit of displeasure against a female Circassian of great beauty and high rank, who had been his principal favourite, he ordered her to be married to a poor man of the lowest order of the populace. They lived together, however, happily; when the monarch, envying their enjoyment, sent for the husband, and demanded what feast or rejoicing he had made on his marriage. "Sire," replied the man, "I am a very poor man, "and was not able to make even an illumina- "tion." "What!" returned the savage sophi, "that dog did not make an illumination! Make "one of his carcase." A thousand holes were pierced in his body, into which oil was poured, and wicks inserted; and these being lighted, he was left to expire in excruciating tortures.

This monster died a natural death, after a reign of twenty-nine years. He was succeeded by his son Shah Husseyn, the most merciful and most unfortunate prince of his race. He neglected the affairs of the state to such a degree, and suffered himself to be governed so much by his eunuchs, that some of his chief officers, after having reproached him with his inattention, resigned their employments in disgust. He was wholly occupied with his pleasures and did not bestow a thought upon any thing else. The number of his eunuchs exceeded, threefold, those of his predecessors. The ladies of his court rode on horses or mules, with each an eunuch to hold the bridle, and the female attendants on asses; while it was one of

A. D. 1694.

the emperor's highest amusements to scourge the beasts till they threw their riders. In a pilgrimage which he undertook, he was escorted by more than sixty thousand persons of both sexes, and of all ages.

The only instance in which he showed any taste for greatness, was in his passion for magnificent buildings, and to this every thing else gave place: he built monasteries and hospitals, while his troops were perishing with hunger, or dispersed for want of pay. To what a degree he forgot his duty as a king may be seen from the following instance. On the approach of a rebel army, his ministers endeavoured to rouse him out of his lethargy, by representing to him the magnitude of the danger. "It is your business," said he, "to look to that; you have armies provided: for "my part, if they but leave me my house at "Farabad, I shall be content."

For more than twenty years, which his reign lasted, he never once passed sentence of death, and consequently never put on the red habit, which was the colour worn by the kings of Persia when they were to pronounce judgment for capital offences.

There are few, if any, instances of a dissolution so entire as that of the kingdom of Persia under the feeble and inactive Husseyn. It began at the capital. The sophi resided there, who was unconscious of what was going on, till an event of importance awakened him from the stupor into which he had fallen. The province of Kandahar, situated between the Mogul dominions and Persia, alternately became the possession of each of these empires. Its inhabitants were a warlike people, inured to fatigue, and divided

into tribes, each under the government of a chieftain. The principal was that of the Afghans. This people had been long treated ill by the Persians: they complained and sought for redress. Instead of attention being paid to their demands, every species of violence was committed on them, and Mir-Weis, one of their leaders, was apprehended and sent to Ispahan, as a fomenter of the discontents.

Mir-Weis now saw it was necessary that he should act with caution and prudence. He attached himself to a party in the court, and had the address to render the governor, Gurghin Khan, himself an object of suspicion, and did not despair of becoming master of Kandahar, by being appointed to watch his motions. His first attempts for this purpose were frustrated; after this disappointment he counterfeited devotion, and undertook a pilgrimage to Mecca.

On his return the governor's doubts were entirely dissipated, and he was so firmly persuaded that nothing was to be feared from so holy a man, that he did not hesitate to insult him; he even commanded him to send his daughter to the haram, but this demand cost Gurghin Khan his life. No sooner was the governor thus massacred, than Mir-Weis presented himself at the gates of Kandahar, which surrendered after a very slight resistance. During a period of fourteen years, Mir-Weis harassed the Persians; by his good conduct, his speeches, and his victories, he united the other tribes to that of the Afghans, of which he was the leader. He died king of Kandahar, leaving his throne to Abdallah, his brother, as he thought his children too young for the duties of sovereignty.

A. D. 1715.

Abdallah's love of peace made him willing to put the Persians once more in possession of Kandahar. The treaty for this purpose was on the point of being signed, when Mahmud, his nephew, then but eighteen years old, heard of this intention with indignation, and at the head of thirty or forty of his father's friends, he entered the palace, cut off Abdallah's head, and was proclaimed king. He then entered Persia and laid siege to Ispahan. At this celebrated siege a greater portion of human flesh was eaten than had ever been on any former occasion. The misery of the people pierced the feeling heart of the unfortunate Husseyn; he offered Mahmud the most advantageous conditions, viz. his daughter in marriage, and the sovereignty of three fertile provinces: but this prince returned for answer, "The king of Persia offers me no-"thing that is not at my disposal already. The "present dispute is, whether he or I shall have "possession of the empire." Husseyn was at last obliged to abdicate his throne to Mahmud. Before the ceremony took place, the king travelled through the principal streets of Ispahan on foot, deploring the misfortunes of his reign, and consoling the people who surrounded him by endeavouring to give them hope of better fortune under a new government. He had at least the satisfaction of finding himself pitied and regretted, and was universally treated with respect by his subjects. Mahmud sent him horses to convey him to his camp, as there were none of these animals in that city, and the sorrowful monarch began his journey followed by about three hundred of his chief nobility, who moved

slowly on with downcast eyes. The inhabitants expressed their grief by a solemn silence.

He was introduced into a hall where Mahmud, a young man of twenty-five years of age, was waiting for him. Husseyn began the conversation: "My son," said he, "since it is the "will of the sovereign Master of the universe "that I should reign no longer, I resign the "empire into thy hands most willingly, and sin-"cerely wish thee a prosperous reign." Mahmud replied, with modesty and dignity: "Such "is the instability of human grandeur. God "disposes of empires according to his will; he "wrests them from one nation to give them to "another; but I promise always to consider you "as my father." The Afghans then took possession of the gates of the city and palace; and thus terminated the dynasty of the Sophis, which had been founded by Ismael two hundred and twenty-three years before. Husseyn, at the time of his resignation, had reigned twenty-eight years.

A. D. 1723. In dispossessing Husseyn, Mahmud avenged himself of all those who had contributed to the ruin of the state. He confirmed the Persians in their dignities and employments, except the post of grand-vizier, in which he placed an Afghan. Husseyn gave him his daughter in marriage, and on that occasion addressed a circular letter or proclamation to all Persia, in which he enjoined the inhabitants to acknowledge Mahmud as their sole sovereign.

His son Tahmasp, however, did not think himself bound to obey his father's injunction

on this head; on the contrary, he caused himself to be proclaimed king in Kasbin, a town of Irak. Mahmud's conduct began to inspire the hatred of his subjects; he saw his projects defeated, and himself beginning to be treated with general hatred. He imputed these misfortunes to the anger of Heaven: to avert which, he imposed upon himself a sort of penance which continued fifteen days, and which had the effect of completely deranging his senses. His lunacy was accompanied with a very painful malady, which baffled the skill of his physicians; and in this condition his sufferings only served to increase his cruelty. His captains, seeing him at the point of death, turned their thoughts on Ashraf; but he refused the crown, except on the condition that the head of his cousin Mahmud should be brought to him. Mahmud was then in the last stage of frenzy, and had but a few hours to live: these, however, were abridged, and the destroyer of the dynasty of the shahs enjoyed his triumph but two years.

Ashraf ordered all Mahmud's guards, his ministers, and confidants, to be put to death; he did not even spare those who had placed him on the throne, lest they might do the same good office for another. Mahmud's only son and his mother suffered the same fate. He then offered to restore the throne to Husseyn, but he wisely preferred a private station to one which he had found so pregnant with danger. About this time Kouli Khan became distinguished. In three campaigns he made Tahmasp master of all the possessions of the Afghans in Persia, and compelled them to retreat into the desolate parts of the country. Ashraf offered to abdicate the

throne, and to return the treasures he had inherited after Mahmud's death; but Kouli Khan would listen to no terms of accommodation. He pursued his enemy even to death, and with him ended the transitory dynasty of the Afghans.

A. D. 1730. Tahmasp was re-established on his throne by the power of Kouli Khan, who in a short time deposed him, and introduced in his place his infant son, by the name of Abbas III. Under a prince only six months old, Kouli Khan knew that he could not fail to be the real sovereign of Persia. He disposed of every thing according to his own pleasure, and for the advantage of the nation. He defeated the Turks, and forced them to sue for peace. Within six months, the infant emperor died. Kouli Khan was elected to the vacant throne, and on his accession took the name of Nadir Shah.

The reign of this prince was marked with a high degree of glory. His government was despotick, and he formed the design of a general massacre of the principal Persians. The project, however, was discovered, and the proscribed party assembled with a view of taking revenge. They were surrounded by a powerful army, which was devoted to the shah. It was necessary to force a confidential guard, and they were neither acquainted with the situation of the emperor's tent, nor knew how to distinguish it from the rest.

Despair, however, enabled them to surmount every obstacle. Five of them penetrated into the royal enclosure: they entered the pavilion, and distinguished the emperor by the glitter of the diamonds with which he was covered. He

put himself into a posture of defence, and slew two of the conspirators; when a third gave him a mortal wound. He exclaimed, "Spare me, "and I pardon all." "No," replied the fourth, "thou hast never shown mercy to any one, and "we will show none to thee." They then dispatched him, and severed his head from his body.

No sooner was his death known, than the Tartars flew to arms, and rushed on the Persians, who valiantly defended themselves. Five thousand men fell in the struggle. The army dispersed, and spread themselves over the provinces, carrying with them the seeds of that tumult, confusion, and anarchy, which have since desolated that ill-fated kingdom, and made it continually a prey to civil dissentions. But notwithstanding this, the Persians still constitute a separate nation; and among the princes who successively fill so fluctuating a throne, are not unfrequently some whose actions revive the faded glory of their country, and force respect from the surrounding sovereigns.

CHAP. VIII.

The History of the Arab Kings of Ormus in Persia.

IT is not easy to determine the exact bounds of this kingdom. When it was of greatest extent, it comprehended the coasts of Persia and Arabia, and the islands situated in the Persian gulph. At present it is reduced to an island about five leagues distant from the land on the Persian side, and nine on that of Arabia.

The following account is given of the origin of this kingdom. When the father of Shah Mohammed reigned in Arabia, being at war with another prince, he lost a battle; and not thinking himself safe in that country, he crossed the gulph of Mogostan, into Persia, where he settled with his son Mohammed. About this time, a tyrannical king reigned in those parts; who, besides other acts of oppression, insisted upon lying with every young woman before she was married.

Mohammed, pitying the situation of these people, undertook to deliver them from their oppressor, at the hazard of his own life. He pretended to marry a young woman of quality, belonging to the town in which the tyrant resided; and, being yet very young, he clothed himself in a female habit, and was introduced as his intended wife to the monarch. By pretending bashfulness he gained time, till, with a dagger which he had concealed for the purpose, he

stabbed the tyrant to the heart; when he immediately proclaimed freedom through the city.

This service gained for the deliverer the title and honour of king. The reigns of the kings who succeeded Mohammed are neither important nor interesting. They were occupied chiefly in petty expeditions to the small islands lying off the coast, and in feuds among the princes of the reigning family. A. D. 1061.

About this period the Turks, who had already possessed themselves of several provinces of Persia, made an irruption into the kingdom of Kerman, and came as far as to Ormus, laying waste the country through which they passed. The wealth which they found in these parts, invited them to renew their incursions so often, that the inhabitants, unable to bear these outrages, resolved to abandon their lands in Persia, and retire into the island of Brokht. Ayaz, who was king at this time, set out in quest of some other place, more convenient for a settlement, and at length arrived at a desert island two leagues distant from Brokht. Here he found an old man, named Jerun, with his wife, who lived by fishing, and by furnishing the ships that passed between India and Keys, with the produce of his labours; in exchange for which, they gave him rice, cloth, and other necessaries. This man advised Ayaz to purchase the island of the king of Keys; which he did, and gave it the name of Ormus, in remembrance of their ancient country. A. D. 1300.

Ayaz having established his colony on this island, reigned sovereign of it till his death, which happened about ten years after this emigration. Twenty-six monarchs followed him, in

uninterrupted succession; during which the kingdom was in a flourishing state, notwithstanding the wars of several princes, who separately asserted their pretensions to the sovereignty of this petty empire.

A. D. 1514. The Portuguese, greedy of wealth, and desirous of exclusively engrossing the commerce of that part of Asia, attacked and subdued Ormus. Under their dominion, the natural kings preserved their authority, though it was greatly weakened and contracted, as vassals to the court of Portugal, during a series of a hundred and eight years; when it was A. D. 1622. taken from them by the Persians, who were assisted in this enterprise by the English.

This island yields great quantities of fine sulphur, and salt. In the summer season, the water which descends from the mountain during the winter, and overflows the plain around the city is, by the heat, converted into salt. Besides this, there are three springs of very clear water, but as salt as that of the sea. The surface of the streams flowing from these, is sometimes formed into so hard a crust of salt, that persons may even cross it on horseback. The fresh water is procured from the main land. In the neighbourhood of an island, at no great distance, they fetch it from the bottom of the ocean, in vessels constructed for the purpose. Here too are found those oysters which produce the finest pearls in the world.

The excessive heat at Ormus is almost incredible to persons who have never experienced it; the air, however, is very salubrious, and many persons are to be found who have attained a very

great age. The inhabitants are fair and well-shaped, and the men are polite and genteel in their manners. They all speak the Persian tongue, and are Mohammedans. Besides the original inhabitants, and the Portuguese who conquered them, people of several nations are settled there; as Armenians, Georgians, Syrians, Banians from India, and about a hundred and fifty families of Jews.

When the Portuguese were in possession of this island, it was a sort of market for all the world; where every kind of commodity was to be found, and to which the merchants from all parts resorted. Here is a manufactory for drinking-cups, made of salt clay; which, when freshened, keep the water cool, and give it an agreeable taste.

CHAP. IX.

The History of the Turkmans and Usbeks.

THE Turkmans formerly dwelt in the country beyond Turkestan; from whence removing in great numbers into Persia, the inhabitants of those parts, observing that the new comers had a great resemblance to the Turks, their neighbours, and came from the same quarter, called them Turkmans. The countenance and manners of the Turkmans, however, show them to have been of a Tartar origin. They are tall and robust, with square flat faces; in summer they wear long robes of calico, in the winter gowns of sheep-skin. Cattle, or the productions of husbandry, afford them subsistence, according to the different parts which they possess. In winter they dwell in towns and villages, about the river Amu, and towards the shores of the Caspian sea: in summer they encamp where they find the best pasturage and good water. They are all Mohammedans: those who are settled in the country of Astarabald generally follow the Persian sect; but the tribes who dwell in Karazm, conform to the faith of the Usbek Tartars.

They are divided into eastern and western tribes, and have preserved the original patrimony of their families, and the knowledge of their descent. Two of this people have made conquests and given birth to sovereigns. Nadir Shah was of the race of the eastern Turkmans.

They distinguish themselves by the title of Black and White Sheep, from the colour of the animals painted on the ensigns. The general history of this tribe is included in the reigns of Timur-Bek, and his successors; to which the reader is referred.

The western Turkmans are able to bring into the field forty thousand armed men. They are continually fighting with the Curds, and with the Arabs; both which nations frequently come and carry off their women. They sometimes march in associations of several hundred families together, to secure themselves against the Arabs; attended with such numerous droves of camels, goats, and sheep, that the land, for the space of several miles, appears to be covered with them: so that they are esteemed the richest shepherds in the Othman empire. They have fire-arms, but generally make use of the bow.

Both men and women are remarkably industrious: even in their journeys they employ themselves on the road, either with spinning or grinding their grain with little hand-mills, placed on the backs of their camels, which carry a bag also on each side; one full of the grain, and the other to receive it as it is ground. Their language is the Turkish, a little corrupted, and different from the vulgar tongue.

At the beginning of the thirteenth century, the White Sheep reckoned thirteen chiefs who had succeeded each other in Diarbeker, where they had founded a kingdom of considerable extent. Vast numbers of them still inhabit it, but are in subjection to the Persians, who put to death their last prince.

The Usbeks derive their name from Usbek,

the seventh khan of that country descended from Jenghis Khan; whose name his subjects assumed in honour of him, for having introduced the Mohammedan religion into his dominions.

The Usbek nation is divided into two dynasties, one of which reigned in Bukharia, and the other in Karazm.

A. D. 1498. One of the first khans of the Usbeks in Bukharia, was Shah Bakht sultan, who having by degrees subdued all the neighbouring princes of Tartary, and by a long train of victories considerably augmented his forces, entered Great Bukharia with a numerous army, and made himself master of it, after he had driven out sultan Babr, the last of the descendants of Timur Bek in that country. Shah Bakht afterwards passed the Jihun, and invaded Korassan, where he was opposed by Hussayn Mirza, who obtained some signal victories over the Usbeks; but he dying soon after, Shah Bakht defeated his successor, and drove him

A. D. 1505. into Persia. He then overran a great part of Korassan, and put to death all those of the family of Hussayn; and afterwards marched into Karazm, which had been under Hussayn's dominion, and subdued it. Shah Bakht, after a reign of twelve years, was killed

A. D. 1510. in a desperate battle with Ismael, who, after this action, seized upon Karazm, and the greater part of Korassan; but upon the death of Shah Ismael, the people of Karazm revolted to the Usbeks.

A. D. 1512. Shah Bakht was succeeded by Kushanji, who is reckoned the most noble and powerful of all the Usbek princes who reigned

in great Bukharia. Sultan Babr had returned from India, and being joined by Ahmed Ispahani, passed the Jihun, and ravaged the country about Karshi; when Kushanji Khan taking the field with a strong army, overcame him in battle. The Persian general was killed on the spot, and Babr fled back to India. Kushanji marched afterwards into Persia, against Shah Tahmasp, son of Ismael; but was defeated, and retired to his own dominions. From this time, A. D. 1539. nothing of importance occurred among the Usbek monarchs, although a regular history of them, to the year 1658, is preserved, after which there is no account of the khans of this country.

CHAP. X.

Kingdom of Karazm.

KARAZM, chiefly composed of sandy tracts like Great Tartary, is situated between the 39th and 46th degrees of latitude, and the 71st and 77th degrees of longitude. In some of the provinces there is excellent land, fit even for vineyards; and wherever there is water the soil is highly fertile. This country is divided by the Amu or Jihun, and the Sir, which fall into the Caspian sea, and the Kesil, which discharges itself into the lake Aral. This lake is no more swelled by the confluence of its waters, than the ocean, with which it has no apparent communication, is affected by the vast rivers which it receives.

The Amu abounds with all sorts of excellent fish, and its banks are the most pleasant in the world. Along them grow those excellent watermelons, and other fruits, which are so much esteemed in Persia, the Indies, and in Russia.

Peter I. emperor of Russia, having been informed that gold ore was found in great abundance on the coast of the Caspian sea, at the mouth of the river Sir, and supposing that a commercial intercourse between Siberia and the southern countries of Asia might be established

by means of that river, commissioned certain persons skilled in maritime affairs, to accompany the Cossaks, for the purpose of discovering the mouth of the Daria. These persons, finding that no considerable river fell into the Caspian sea between the Yemba and the Amu, excepting the Kesil, concluded that this must be the river which they looked for.

After they had sounded the mouth of this river, they returned and made their report to the emperor, who sent Beckowitz with 2500 men to take possession of its entrance; but the Tartars growing jealous of this design, turned the course of the Kesil, by three channels, into the lake Aral, and then stopped up the entrance towards the sea; so that Beckowitz, arriving some time after with his vessels, found the mouth of it quite dry. He however landed his troops, and built some forts; but before they were properly in a condition of defence, the Usbeks of Karazm came down upon them in great numbers. Beckowitz defended himself with so much resolution, that the khan, despairing to conquer him by force, tried to ensnare him by fraud. In this he succeeded; the Russian commander put himself and his men under Tartar guides, to march up the unknown country; who led them through desert places, where no water was to be obtained. After five days' march they found themselves in great distress; and in this condition, their guides proposed to them to divide into several bodies, and proceed by different roads, in the hopes of finding an easier supply of their wants. Beckowitz complied; the Tartars surrounded the divisions separately, slew their general, and made slaves of

A. D. 1719.

the soldiers. Those who had been left at the mouth of the river, hearing of the misfortune of their countrymen, re-embarked and returned to Astracan.

Karazm contained many provinces, and formerly there were several large towns in each, but these have very much declined in that grandeur which they owed to commerce, which the Usbeks are far from cultivating; they even avoid all communication with those nations that might restore it to a more prosperous condition.

The Usbeks lead the life of banditti, and are destitute of any proficiency in science. They employ themselves in frivolous conversation till the signal for pillage rouses them from their lethargy, when all the hoard stand up and put themselves in motion. They are not acquainted even with the use of bread, and are great devourers of horse flesh. Their chief drink is mare's milk, which they have the art of distilling into a liquor of an intoxicating quality. In hunting wild horses, which are very numerous in their plains, they make use of birds of prey; which strike their talons either into the animal's head or neck, and while he is fatiguing himself with the vain attempt of shaking them off, the hunter advances and kills him with ease. This country is constantly agitated by cabals formed by the multitude of their princes' children. The only part of their history which has any claim to regularity, begins with the sixteenth century; but the succession of seventeen khans of these wandering tribes, presents very few remarkable events until the commencement of the eighteenth. These consist of expeditions against each other, and of disputes upon subjects which Europeans

would think too frivolous for attention. They had their ambitious designs, their factions, and their cruelties; but we are less acquainted with them than with those which have occurred in the more powerful states. The mode of attack made use of in a desperate engagement with the enemy, by Din Mahammed, the seventh Usbek khan, is remarkable; that he might inspire his troops with courage to support him, he took up a handful of dust, strewed it over his head, and exclaimed, "I dedicate my soul to God, and my body to the "earth." He charged, was followed, and obtained a complete victory.

The simplicity of these people is displayed in the following fact. Hajim, the twelfth khan, chastised one of his sons, who was yet but a youth, for having suffered a countryman to kill a fatted sheep to entertain him with. "I am," said the frugal chief, "fifty years of age, and ne-"ver has it happened to me to engage any per-"son to be at such an expense. If the peasants "are obliged to kill sheep for you while you are "young, they will, as you grow older, be compel-"led to give you cows and horses. Others will "follow the example, and it will be the means of "reducing them all to beggary."

CHAP. XI.

A Description of the Countries contained in the Hither Peninsula of India.

IT is observed that kingdoms of much smaller extent than the provinces within the Ganges, have furnished a greater number of events than are recorded of these. There can be no doubt, that countries so fertile and populous must have experienced, in the lapse of ages, all the vicissitudes which are the materials of history in the case of other kingdoms and empires: but there have been no historians to preserve them; or, if the annals of them do exist, they are buried in inaccessible archives, or have been retained by tradition in the memories of men, from whom the most curious and diligent travellers have never been able to procure more than an imperfect account. The following will be found to contain every thing that is known important on the subject, and will, it is presumed, be satisfactory to the reader.

This great peninsula includes many provinces, comprehended under the general name of Balagatte; the kingdom of Visiapour, which, with three other provinces, is comprised under the name of Dekkan; the kingdoms of Golconda and Orixa; the kingdom of Karnatek, or Carnatick, a part of which was formerly called Bisnagar and Narsingar; the kingdoms of Messur, Ma-

dura, Marara, and Tanjoar; and lastly, the kingdoms of Kanara and Malabar.

For many ages these countries were governed by their own rajahs, or kings; but since the Mohammedans got footing in Hindostan, they have undergone various revolutions, of which, however, we have but imperfect accounts.

The peninsula within the Ganges is separated from Hindostan by a line extending from the gulph of Kambaya to the mouth of the river Ganges, and on the other three sides by the ocean.

DEKKAN is composed of several states, originally governed under separate chiefs. The first expedition of the sovereign of Delhi into these provinces is that of Mahmud Shah, whose general made himself independent of his master, and divided his dominions into eighteen parts, granting the government of each to one of his captains; these in their turns, assumed the titles of sovereigns, and formed principalities of greater or less extent, which, in a course of perpetual warfare, became confounded and intermingled with each other. From these commotions the Portuguese were enabled to obtain an opportunity of making good a settlement there. A. D. 1264.

In Dekkan, at the distance of three leagues from Doltiabad, are the famous Pagodas of Elora, standing on a plain two leagues square, where are a great number of tombs, chapels, and spacious temples, abounding with pillars and pilasters, with many thousand figures cut out of the rock. They are stupendous pieces of architecture, appearing to surpass all human

performance, though the style of the building and sculpture is not very delicate.

The city of BISNAGAR, from which the kingdom takes its name, lies eight days' journey from Goa, and six from the celebrated diamond-mines. According to Portuguese writers, the kingdom of Karnatek had no sovereign prince till the year 1200; when Boka, a shepherd, assumed the title of rau, or rajah, that is, emperor; which has descended to all his successors. Boka, in commemoration of a victory which he obtained over the king of Delhi, afterward built the famous city of Visajanagar, corruptly called Bisnagar.

A. D. 1565. When this city was destroyed by the confederated princes, who slew the reigning emperor at the age of ninety-six, the conquerors are said to have spent five months in sacking it, although the inhabitants had removed the most valuable part of the booty. During the short period of three days they sent away fifteen hundred elephants laden with money and jewels, to the value of a hundred millions sterling, without reckoning the imperial throne of inestimable value, designed for uses of ceremony.

From this time nothing of moment is found relating to the affairs of Bisnagar, till the entire ruin of that large monarchy; at which period the

A. D. 1650. unfortunate rajah fled into the mountains, where he still remained in 1667, when Thevenot was on his travels. Thus was an end put to the kingdom of Bisnagar, which, about twenty years after, fell under the power of the Moguls by the conquest which Aureng-Zib

made of the kingdoms of Visiapour and Golconda.

Visiapour is chiefly known to Europeans by its chief cities. Visiapour, the capital, is about fifteen miles in compass, fortified with a double wall and a moat. The king's palace is a vast pile of buildings, encompassed with a ditch containing crocodiles. The island of Salsette abounded with towers and churches when in the possession of the Portuguese; but it has now no city except Kanra, hewn out of the side of a rock, with many antique columns and figures, curiously carved. Bombay is the best harbour which the English possess; and the island of Goa is the place of resort for the Portuguese fleets.

The kingdom of Visiapour, after having for a long series of years been governed by Patan monarchs, fell into the hands of Aureng-Zib. It was a prey to different factions, which that prince knew how to turn to his own interest; and the sovereigns, not daring to trust their own countrymen, committed the care of the government to some negroes, who raised themselves to the dignity of protectors of the kingdom during the different minorities; but the nobles, jealous of these people, revolted and formed an union, which paved the way for the final usurpation of the throne.

The ruin of Visiapour was in a great measure owing to the privileges enjoyed by the nobility, by which they were allowed to build forts, and to make peace and war; hence their quarrels with one another, and their disputes with the king, were perpetual. They were restrained only from raising men in his name, and for his use. These privileges made them insolent and

stubborn; so that they were not easily united for the common good; and many times they leagued with the enemies of their country.

The MAHRATTAS inhabit the mountains which bound Visiapour, the Carnatick, and other territories, either contiguous to the Mogul empire, or that form a part of it. These mountains are fertile and very populous. The principal force of this nation lying in their cavalry, their irruptions into the plains are as sudden as they are impetuous. Their prevailing religion is idolatry, as it was practised by their ancestors, the ancient Indians. They are governed by rajahs, who are members of a species of confederate republick, with a council, to which their common interests are referred.

In the time of Aureng-Zib they had a celebrated chief named Seva, as treacherous and artful as he was a brave soldier and excellent general. The king of Visiapour observing the aspiring genius of this man, sent a powerful army against him, under Abdol Khan, an experienced commander. When Seva knew that this general had taken the field, he sent him flattering and submissive messages, entreating only the favour of being allowed to kiss his feet. Abdol Khan appointed the time and place of meeting, when Seva approaching, admired the great man, and prostrated himself at his feet, but not without betraying some emotions of fear. "Perhaps," said he, "my lord means to deprive "me of life." To relieve his fears, the general put his sword and dagger into the hands of his page. Seva instantly rushed upon him with a weapon concealed in his sleeve, and pierced him to the heart; at the same instant giving a sig-

nal to his men, who came from an ambuscade; a skirmish ensued, in which Seva was wounded by the khan's son, who with difficulty escaped to the camp.

Seva depended so much upon the success of his stratagems, that he once wrote to a Mogul general, who was harassing his rear, that he would advise him to retreat, for that sooner or later he would fall into the snares that he had spread for him; and the Mogul believed him. To enable him the better to pillage Surat, which he was accustomed to call his treasury, he went into the city disguised like a faquir, examined its passages, and fixed upon his plan of attack. He then entered the place, and plundered it for four days. No part of it escaped pillage excepting the quarters of the English and Dutch, whom he spared on seeing them well provided with cannon.

Aureng-Zib, designing to make war against Persia, sent persons to arrest Seva; so that one evening this prince found his pavilion beset with three or four omras.—He had, however, the address to get away in the night. Aureng-Zib was extremely mortified at his escape, which made a great noise at the court; while Seva in the mean time made another expedition, and again plundered Surat. A. D. 1666.

Seva marched a third time against that place, which so much alarmed the merchants who had suffered by his former depredations, that, although the city was then surrounded with walls and able to resist a strong force, yet they fled with their wealth and families. The rajah after that time considered A. D. 1678.

Surat as under contribution to him, and came at stated times to receive the usual tribute; while the governor taxed the Banians to satisfy the enemy's demands. This extortion being represented to Aureng-Zib, he sent Morad Bek to command the city, who immediately marched to put a stop to the incursions of Seva's troops, which were ravaging the neighbouring places. At last death delivered the Mogul monarch from his troublesome enemy, whom he was accustomed to call the *mountain-rat*, because in times of danger he had the art of burrowing under ground.

A. D. 1718.

The Mahrattas made an irruption as far as the Ganges; where turning toward the west, they seized all the country in India belonging to the Portuguese, except the city of Goa. They then marched southward, and passed the mountains belonging to the territory of the Indian princes, who made no resistance, but seemed engaged in a combination to throw off the Mohammedan yoke. The Mahrattas were, however, repulsed by the Mogul forces, and obliged to retire to the hills; but recovering themselves, they afterward obtained a decisive victory, driving the Moguls far from their territory. Since that time they have invaded kingdoms, and frequently made the Europeans tremble in their settlements.

A. D. 1740.

In Bagnagar, the capital of GOLCONDA, the houses are built with earth, and thatched with straw; they are very mean huts, but have fine gardens attached to them. In these, and the country round about, every species of fruit is to be seen. Crops of rice and other grain are gathered in this kingdom twice a-year. Game

and poultry are, on account of the quantities produced, more frequently given away than sold. The climate, however, is not esteemed healthy.

The castle where the king keeps his court, called Golconda, stands on a hill, and is well fortified. All the omras and great lords have houses within this building, and when they go out they announce their approach by an astonishing degree of pomp. Never do they appear, even in the city, without being preceded by two elephants decorated with banners. Besides these, at a certain distance, march at least sixty horsemen; then the omra advances surrounded by servants on foot, one carries the parasol over his master's head, another his pipe, others beat off the flies; and the cavalcade ends with two kettle-drummers mounted on camels.

Golconda may be called the country of diamonds, the mines of which afford a vast revenue to the sovereign. He had, at one time, six thousand men continually working in these mines. The omras are often immensely rich: one has been mentioned as having been possessed of four hundred weight of diamonds. This wealth has sometimes rendered them masters of the throne; that is, it has enabled them to raise to it such princes whom they imagined they could govern with facility. Aureng-Zib acquired the sovereignty of this country in the year 1665, which has been since, and is now governed by a king.

Canara, adjacent to the mountains of the Gauts, is celebrated for the purity of its air, and the fertility of its soil. It is always governed by a woman, who may marry whom she pleases,

but the husband never obtains the title of rajah, nor can he interfere in the administration of government. The Canarans are of a middle size, a tawny complexion, have little beard, and wear their hair long; they are good soldiers, and display much skill in their battles. They have an order of nobility called Nuires; the widows of whom, except the queen, burn themselves at the death of their husbands. The devotees sacrifice themselves to their gods, by causing themselves to be crushed to death by the chariots which carry them, or to be cut to pieces by the hooks, falchions, sabres, and other sharp instruments, with which the wheels of them are armed. Great freedom is allowed in this country, and all persons are permitted to enter and leave it without being subjected to any inquiry. Robbery and murder are seldom heard of here, and a stranger may travel from one end of the country to the other without any danger of this sort; this, perhaps, is owing to the cruel manner of treating criminals, who are stripped naked, tied hands and feet together, and thus exposed, on the scorching sands, to the rays of the sun and the stinging of the flies, where they die a miserable and lingering death.

MALABAR is the name given to all the territory west of Cape Comorin, and a small part of the eastern coast. The soil is very fertile. Besides wild-fowl and game, here are found tigers, jackals, buffaloes, and serpents, some of which are twenty feet long, and large enough to swallow a man.

In this country there are no villages; all the houses are built separately, and from the top of

the mountains have the appearance of scattered mole-hills. There are some fortified towns. The natives, both men and women, go almost naked. Their kings are called Samorin. Formerly no one was permitted to reign more than twelve years; if he happened to die before the expiration of that term, it saved him from the tragical necessity of cutting his own throat on a scaffold, which he ascended for that purpose, after feasting, and taking leave of his nobility; who then buried his body with great pomp, and proceeded to elect a new sovereign. This was followed by another custom, equally barbarous. At the end of the same term of years, a solemn jubilee was proclaimed through the Samorin's dominions; and, a tent being pitched for him in a large plain, a feast was celebrated for ten or twelve days; after which, any four of the guests who might be desirous of gaining the throne at the hazard of their lives, might force their way through thirty or forty thousand guards, and kill the prince in his tent; when he who gave the fatal blow succeeded in the empire.

The Malabars are black, but finely proportioned. They are treacherous, but shudder at the idea of poisoning. Patience is their principal virtue. They are divided into tribes, viz. the princes, the clergy, the naires, the shopkeepers, and the labourers. The crown is hereditary; but it descends to the most aged of the royal family, therefore it is unusual to see a young sovereign. On ascending the throne the king creates a prime-minister, on whom devolves the whole care of the administration. The king is only known to exist, by the pomp which surrounds him when he goes out.

To the lowest class all intercourse is forbidden with the other tribes. They are neither permitted to build houses nor to wear habits of cloth. They cover themselves with leaves, or with stubble, fastened together with string, and live in holes in the earth, or in trees; and even these must be at a distance from inhabited places and cultivated fields. When they see any one approach they howl like dogs to make them turn away, or else flee with speed, lest they should be killed by those who are exposed to breathe the same air with themselves.

Independently of the religion which is common to all India, every individual in Malabar chooses his own divinity; as a tree, a dog, a serpent, &c. They, however, believe in one supreme God. Their pagodas, or temples, are gloomy, and blackened with the continual smoke of the lamps. The pride of birth is no where carried to so ridiculous an extravagance as among these people. The superior tribes refuse to eat and drink with those of the tribe beneath them; they will not even taste food prepared by them, nor drink water from the same well. Both sexes are uncovered from the head to the waist. The women adorn themselves with jewels, which they profusely wear on every part of their bodies, and stretch their ears, that they may contain the more.

The smallest theft is punished with the loss of life. There are no prisons, but the criminal is put in chains, and remains in that state till judgment is passed. The sentence of death can only be pronounced by the king, and is without appeal. The first person who passes by, whatever be his rank, is obliged to execute it. Any person who cannot make another pay what he

owes him, has recourse to a judge. The magistrate sends an officer with a small stick, who draws a circle round the debtor, and orders him in the king's name not to pass it until his creditor is satisfied. If the debtor were to infringe this command, he would suffer death. They write on large leaves of reeds, which grow in swamps. These are strung together, and, being dried in the smoke and carefully preserved, will retain the writing for a great length of time. Ordeals by duel and fire are common among the inhabitants of this country. There are numerous hospitals belonging to their temples, where the poor are received and fed. It is forbidden under pain of death to shed blood in any of these. The altars in their pagodas are never stained with blood; their offerings are composed of fruit, provisions, and other inanimate substances. Their idols are extremely numerous, and very singular. Their festivals are pompous, and consist of processions, and are preceded by fasts which are observed only by the priests. The Malabars approach their king with the same veneration as they observe toward their gods. In such high respect do they consider old age, that a man dare not sit down in the presence of his senior. At the appearance of the new moon they make great rejoicings, and when she is eclipsed they make the most dreadful outcries to frighten away the dragon, who, they say, is then endeavouring to devour her.

At Cape Comorin begins the kingdom of MADURA, which is celebrated for its pearl-fishery. The pearls are found in oysters of a very large size; some in the flesh, others in the

liquor, and some are fixed to the shell. The coast of Madura is destitute of grass, herb, or plant, excepting thistles and house-leek; but abounds with hares and partridges. Mice are found here as large as our cats. The inhabitants are good soldiers, but inferior in this respect to the Malabars.

In MARAVA, which lies east of Madura, there is an extraordinary bridge, if a continuity of rocks may be thus named, which appear to have been hewn for a considerable length to join the island of Ramanancor to the continent. Some of them are eighteen feet in diameter. The Hindoos say this bridge was built by their gods when they went to attack the capital of Ceylon; and it is certain that the prince of Marava, when pursued by the kings of Madura, used to retire into the island by means of great beams laid upon these rocks (which stand like so many platforms) over which he passed his army with their train of cannon and elephants.

In the Carnatick lie Pondicherry and Madras; the rivalry of which has frequently given rise to obstinate and ruinous wars, which avenge the Indians on European usurpations. The province of Ikkery, the kingdom of Mysore, and the province of Orixa, are agreeably situated, but have no fixed government, and often fall a prey to the first invaders.

In the Mysore reside the Malayans, a humane people, rather as tributaries than as subjects. Their country is divided into villages, which have each a judge. Their festivals are of the most cheerful kind. The Malayans do not allow polygamy, and pay the greatest respect to the tombs of their ancestors.

CHAP. XII.

Of the Religion of the Hindoos.

HAVING given a brief description of the countries inhabited by the Hindoos, we shall now say something on the subject of their religion, which they affirm to be of divine origin, and to have been delivered to Brama by the deity himself.

The doctrines of the Hindoos are contained in a book called Vedam, which is divided into four parts. The first treats of the origin of things; the nature of God, of the soul, and of good and evil. The second, of sovereigns. The third, of ethicks. The fourth, of religious rites and ceremonies; but this is unfortunately lost. The bramins, who are now extremely powerful, say that if the fourth book existed, they should be more so. The people are not acquainted with these books, which are not publicly read; but there are others in common use that treat of the popular theology, which is polytheism. According to the tenets of this, the Almighty God created four elements; earth, air, fire, and water. He waved a great reed across the water, and there came forth an egg, which he placed in the midst of the firmament, and called it the lower world. Next he created a sun, a moon, and stars, to distinguish the seasons. Lastly, he created man, as being more worthy than the rest of the creation, and capable of contemplating the works of the Divinity.

That this man might not live alone, God gave him a woman for a companion; and they lived together on the fruits of the earth, without the destruction of any living creature. They had four sons, viz. Brama, of a terrestrial constitution, chosen to give laws to mankind; Cutteri, with a martial soul, to whom was assigned the government of the kingdom; Shudderi, destined for commerce; and Wise, or Weys, to whom was given a talent for invention. These, with their different wives, peopled the four parts of the world. Their descendants became corrupted, and drew on themselves celestial wrath. Their bodies were destroyed, but their souls were received into the bosom of the Almighty.

God determined to renew the race of mankind, and began the second age with three persons of greater excellence than the former. He descended on a mountain, and said, "Rise, Bre-"maw! the first of creatures of the second age." Bremaw, or Brama, appeared, and adored his Creator. Vistnou and Rudderi also arose from the bosom of the earth. God assigned to each a function: to Brama, the power of creating; to Vistnou that of preserving; and to Rudderi that of destroying. To Brama was likewise given a book of precepts, which he was enjoined to teach to mankind.

This volume is divided into three parts. The first contains the moral law, and the explanation of each precept: the second, the ceremonial law: and the third contains rules adapted to all conditions of persons. Eight commandments constitute the moral law. The first forbids killing any living creature: the second prohibits all evil, eating flesh, and touching any

thing that is unclean; the third prescribes the time and manner of adoration: the fourth forbids lying: the fifth commands beneficence to the poor: by the sixth, oppression is prohibited: the seventh regulates festivals: and the eighth forbids theft.

Then follow the ceremonial laws respecting ablutions, anointings, and prostrations; the times and modes of which are particularised. Saints are to be invoked on different occasions; some of whom preside over marriages, others over journeys, commerce, diseases, and battles. When we view the creatures, say they, especially the sun and moon, which are the eyes of the Deity, they direct our attention to the Creator. The third part of the sacred book is filled with observations on the distinctions of the tribes.

Notwithstanding the wisdom of these precepts, it is added, the human race has been corrupted three times. In despite of Vistnou, the preserver, and notwithstanding his entreaties, God commanded Rudderi to let loose the winds, and to call up the waters from the bottomless abyss; and the world was destroyed again.—All the human race perished, except one just man, named Koli, who was preserved for the purpose of renovating mankind. At that era, the mission of Brama, the instructor, and Rudderi, was at an end. They were translated into the bosom of God. There only remained Vistnou, the preserver, who will be recalled thither at the termination of the age, and at that last catastrophe the world will be consumed with fire. In the division of the casts between the descendants of Koli, a remarkable change took place. God hurled destruction on all the

cutteris, or warriors, they being too wicked, and replaced them by the rajahs, whom he drew from the order of bramins. Such is the religion of the Hindoos, as taken from the Shaster; which if preserved in its purity by the learned, has in the populace degenerated into polytheism.

As soon as the Indians acknowledged the existence of more than one God, they fell into every kind of absurdity relative to the generation, power, character, inclinations, dissentions, and combats of these gods. The three first are Brama, Vistnou, and Rudderi. Inferior to these are their wives, children, and favourites, who, however, are also gods, forming the second class. The third class is composed of a species of angels, charged with the care of the universe. The fourth of giants and evil demons, who likewise partake of the nature of the divinity.

According to the opinion of these last, water was co-eternal with God. He made the leaf of a tree, in the form of a child, float upon it, whence Brama was produced. God gave him the power of creating the universe. Others pretend that it was not he, but Vistnou, whose origin is obscure, to whom was given the power of creating. A method was contrived of reconciling this difference, by saying that Brama creates, and Vistnou preserves. Isharen, placed between, reconciles them when they disagree, and even punishes them when they resist. Brama resides in the highest heavens, nearest the abode of God. He has had two wives, who have borne him a multitude of children. Of this number is Kassiopa, the father of good and bad angels. His son Sagatra, who had

five hundred heads and a thousand arms, was born of the blood that flowed when Ishuren cut off his father's head.

Vistnou, whom the care of the world would have too much employed, has created for himself administrators. To him the Vedam was brought in a shell. He had a million of wives. The two who never forsake him are Leshimi, the goddess of fortune, thought to be the Indian Venus, found in a large rose, on a sea of milk. The other, Pagoda, the mother of the gods.

Vistnou is celebrated for his ten metamorphoses, or incarnations. The first time he transformed himself into a fish, to draw the Vedam from the bottom of the ocean; the second, into a tortoise, to burrow under ground in quest of ambrosia; the third into a hog, in pursuit of a great giant who had carried away the earth into the infernal regions; the fourth time he was transferred into a monster, half man and half lion, to punish a giant who had usurped the dominion of the whole earth; the fifth into a mendicant bramin, to attack Mavali, the usurper of the world. Vistnou asked him for only three feet of ground, to build a hut on: Mavali granted his request. Vistnou rested one foot on this spot of land, and became a mighty giant, who with the other foot covered the rest of the earth, and thus wrested it from the power of Mavali. However, he kindly consoled him, by making him porter of paradise. The sixth time Vistnou transformed himself into a beautiful child, and cut off his mother's head. His father was killed by his brother-in-law, the puissan Cutteri, to whom he had refused the white cow of abundance. To avenge his death, Vistnou extermi-

nated the whole race of the cutteris. The father and mother revived, and had afterwards a son named Ram, which is a branch of the rajahs. The seventh time, under the appearance of this Ram, Vistnou slew a giant who had ten heads and twenty arms, and pursued the ravishers of his sister to the island of Ceylon, where he passed over a bridge of flying stones. The eighth time Vistnou took the figure of Kristna, who after his youthful follies, became a god of some importance, cured disorders, raised the dead, changed huts into palaces, dethroned tyrants, reinstated deposed kings, punished oppressors, and relieved the oppressed. Some shepherds, who had made him their king, he multiplied into a hundred and sixty millions. The miracles of Kristna are so numerous, that the Hindoos maintain that if the whole earth were made of paper, it would be insufficient to contain the account of them all. In the ninth transformation Vistnou took the figure of Bodha. In this form he remained on earth, and employed his whole time in prayers. This Bodha is the God Fo, who is adored by more than half of the inhabitants of Asia. He resides at Limi in Great Thibet, under a human form, and is reputed never to die, but on his occasional disappearance he is continually renewed. The tenth and last metamorphosis is not yet accomplished. Vistnou is to appear on a winged white horse, which stands upright in heaven on three legs. At the instant decreed by the Almighty, the horse will let fall his suspended hoof, and strike the earth with such amazing force, that the serpent Signana, unable to support the world, will retire. The tortoise, feeling all the weight thrown upon

his back, will plunge into the sea, and drown the earth. Thus will be terminated the last age, and the first will recommence, but there will be no resurrection.

Ishuren is a no less extraordinary being than Vistnou. Like him he has had many singular metamorphoses, and strange adventures, consisting of journeys through the air, defeats of giants, &c. He is the patron of the faquirs, and is the Priapus of India. Every part of him is prolifick, and from him is evidently derived the impure worship of Lingham, which in this work it is not necessary to describe.

The children of these three primitive gods, Brama, Vistnou, and Ishuren, are acknowledged as deities of the second rank; and their children again of the third. The imaginations and interests of the priests have multiplied them infinitely, and always with the same absurdities.

The pagodas are divided into three parts; the first is open to every comer; the second is full of frightful idols; the third the sanctuary of the divinity. This last is entered only by the priests with their various offerings. The women are eager in attending these temples. They make pilgrimages to them in crowds, and press eagerly around such of the penitents as devote themselves to chastisement, consisting of cruel torments, chains, and even suspending themselves for a length of time over flames of fire. Ashes, consecrated by prayer, especially those from burnt cow-dung, are the chief ingredients used in their purification; with these they mark their faces and anoint themselves: they employ them likewise in their exorcisms, in which they

use a wand to chase away the demons. Their opinions are by no means uniform on the nature of the soul; the greater part hold it to be immortal and eternal, and that it constitutes a part of the Divinity. In consequence of this they suppose it to exist in all things, even in plants. They believe in the doctrine of transmigration, punishments after death, and a sort of purgatory.

The bramins are the superior priests, and derive this character from their birth. Their business is prayer, and the instruction of the people in the precepts of religion. They are forbidden, under pain of death, to reveal their secret doctrines to any other than their own cast. Some of these priests live alone, and others form societies: some of them are rich, others glory in their poverty, and beg, or wait till alms are brought to them. The signs of their different orders are various, consisting of their strings, scarfs, and fillets, which are worn across the body, or perpendicularly; the mode of cutting the beard and hair, and of covering the feet: the coloured traces made on their naked flesh; and, in a word, of a multiplicity of marks and badges, which have each their peculiar property, and are expressive of a mystical signification.

India, both within and beyond the Ganges, is the seat of the religion of the bramins, as before explained. The people in the vicinity of these countries have, on the contrary, for their supreme object of worship, a man who, a thousand years before the Christian era, published his false religion among them. While the theology of the bramins enjoins the adoration of three gods, Fo pretended that he himself was

the Divinity, invested with a human nature. The Indian deities were invisible to their worshippers, but he announced himself as the Creator, existing corporally among mankind, and receiving in person the homage of his followers. To prepare them, however, for his re-appearance in a state of youth, after they might have seen him grow old among them, he proclaimed that he should from time to time ascend to heaven, and return with different features. This transformation takes place regularly in Thibet, the residence of Fo, and the metropolis of his religion, which is established in Great Tartary from the west to the east; in China; at Japan; and is supposed to be spread over a region six times more extensive than that of the bramin. We shall find it also hereafter in the eastern peninsula beyond the Ganges, the history of which, as well as in that of the western peninsula, and from the same cause, presents a scarcity of incident, which we shall endeavour to fill up with an account of the customs of the people in different ages, which at least have experienced their vicissitudes.

CHAP. XIII.

Description of the Countries situated in the farther Peninsula of India.

THE farther peninsula of India is bounded on the northward by an imaginary line drawn about the eastern mouth of the Ganges, to the bay of Tonquin, in 20 degrees of latitude. But as some of the principal kingdoms belonging to it lie partly without those limits, and uniformity requires that we should give a description of each country at one time, we shall consider this peninsula in a more extended view, so as to comprise in it the whole of those dominions. Under this wider denomination it is bounded on the north by Thibet and China; on the east by Tonquin, and the Gulf of Cochin-China; on the south by the Gulf of Siam and the Straits of Sunda; and on the west by the Bay of Bengal, and the river called the Great Bramaputten, which rises in the mountains bounding Thibet, and runs southward, separating the countries of this peninsula from Hindostan and the territories of certain rajahs.

This vast region is rich in fruits, silks, elephants, metals, drugs, corn, rice, pepper, and oil. Gold and precious stones also abound here.

The inhabitants of Azem are handsome and well proportioned; their soil produces every article except corn. They wear scarcely any clothing, practise polygamy, and pretend to

have been the inventors of gunpowder, which they say passed from their territory into Pegu and China. Very ancient pieces of artillery have been found among them, and their gunpowder is excellent.

The inhabitants pay no taxes, and live very much at their ease, each having a house, and commonly an elephant to carry his wives (of whom he is allowed four), to each of whom he assigns a peculiar office or business in the family. They prefer dogs' flesh to all other provisions; and they have the art of making brandy from their grapes.

When any man is buried in this country, all his friends and relations must appear at the funeral; and, in laying the body in the ground, they take off their bracelets and throw them into the grave; being taught to believe, that those who have not lived virtuously here, want all things in the other life, while the good enjoy plenty; and hence it is thought safest to bury with them what may supply their wants.

The kingdom of TIPRA has nothing to invite foreign merchants. There is a gold mine, but the metal of it is very impure. The inhabitants are much afflicted with goitres.

In the kingdom of ARRACAN lies the province of Bengal, the capital of the British possessions in India. It is more extensive along the coasts than in depth. Buffaloes, elephants, and tigers, are found here in great numbers, which ravage the country; the soil of which produces every thing in abundance, except wheat and rye. The heat of the climate is extremely great, yet when the north-east wind blows, it is frequently attended with a sharp frost.

The houses are built with the branches of palm-trees or bamboo-canes ; they have many windows, and are very airy. Those of the richer sort of people have handsome apartments, which communicate with each other, and are well adapted to the purposes for which they are designed. The inhabitants sleep on carpets and mats, covering themselves only with a piece of linen or cotton. The grandees are profuse in adorning their apartments with exquisite articles of furniture carved and gilt. There are six hundred pagodas in the metropolis.

An apartment belonging to the king is called the golden-hall, being completely inlaid with that metal. It contains also a canopy of massive gold, round which are suspended a hundred ingots of gold, each of forty pounds weight ; and also seven idols the height of a man, ornamented with very large diamonds, the production of the country. In the centre of the hall is a square stool, two feet wide, of solid gold, supporting a casket covered with precious stones. These jewels have occasioned the most sanguinary wars, less on account of their value, than because their possession was considered as a title of royalty, while the empire of the natives existed. The emperor of Arracan was then styled, " Possessor of " the white elephant, and of two ear-rings ; su- " perior to twelve kings, who place their heads " under the soles of his feet." The capital is situated near a lake, the bank of which can be broken to inundate the country, in case of extreme danger from an enemy.

Although this climate is extremely hot, the inhabitants wear a considerable quantity of clothing. The women cover their arms, legs, and

necks, with rings, the rattling of which gives notice of their approach. For their entertainment they have abundance of provisions, but these are neither agreeable to the taste nor the eye.

When any person is taken ill the physician is sent for, but the priest is the person on whom they most depend for a cure. He first breathes upon the patient, repeating a certain number of prayers, and if this ceremony do not produce the desired effect, he tells him that he must offer a sacrifice to the God of the four winds, who is the author of all diseases. This sacrifice must be made four times to every wind, unless he should recover before the whole ceremony is completed. If these offerings prove ineffectual, then the wife or nearest relation must make a vow to perform a *talagno*, which is done in the following manner: A chamber must be hung with tapestry, and an idol placed upon an altar raised at one end of it; when every thing is ready, on the day appointed, the priests, with the sick person's relations, repair thither, and are entertained with feasting and dancing for eight days successively. If, after this, the patient recovers, he is carried to the pagods, where he is anointed; but if he dies, the priests assure the relations that the offering was accepted by the gods, who only refused him a longer life, because they designed him a greater favour by taking him to themselves.

Their funerals are attended with ceremonies no less superstitious: the corpse is brought into the middle of the house, where the priest walks round it, and says certain prayers, while others perfume the place with incense; and the family beat upon a broad piece of brass, keeping strict

watch at the time lest any black cat should pass over him, for in that case he would be constrained to return to life again with ignominy, and be deprived of eternal happiness. Before the body is carried out of the house a banquet is made, and persons are invited to partake of it. But if any of these should refuse to accept the invitation, it would cause dreadful lementations among the family of the deceased, who consider it as an infallible sign that the soul is condemned to the house of smoke. The coffin is adorned with figures of horses, elephants, eagles, &c. as if to conduct the departed soul to its destination.

In some cases the body is burnt; in others thrown into the river, sometimes even before the patient has expired, to spare him the languors and sufferings of illness. These carcases sink; and rising again, and floating on the surface of the water, are devoured by the birds of prey, which frequent the banks of the river;—a horrible and disgusting spectacle.

The inhabitants of Arracan are idolaters, and worship very devoutly their images, which they make of clay and harden in the sun. The idols in the temples are so numerous, that one of these buildings is reported to contain twenty thousand of these deities. In their worship they differ very little from the bramins. They have the same orders also and functions among their priests, some living in solitude, others united in hierarchy; the business of this class of men being that of prayer and instruction.

It is recorded of an ancient king of Arracan, that he was induced, through superstition, to commit one of the most barbarous acts mentioned in the annals of history. Having been made

to believe that he would not long survive his coronation, when in the performance of that ceremony the high-priest was in the act of placing the diadem upon his head, he stopped him, and refused for twelve years to suffer the ceremony to be completed. At length he consulted a famous Mohammedan magician on the proper means of overturning the threatened misfortune. The wretch, who rejoiced in the destruction of those who differed from himself in religion, told him he must make a composition of the hearts of six thousand of his idolatrous subjects, four thousand white cows, and two thousand pigeons; and that he must also build himself and inhabit a house, the foundations of which rested on pregnant women. The monster listened attentively to the advice of the mussulman, complied with the injunction, and it is said the lives of eighteen thousand human beings were sacrificed for the purpose of preserving his own.

The kingdom of PEGU is separated from the mountains inhabited by the Burmas, by two large rivers, which flow from Thibet. These periodically inundate the surrounding country, as the Nile does Egypt, and diffuse the same fertility. The tide on the coast flows in with the swiftness of an arrow, and returns with prodigious force. The ancient capital, Pegu (but the seat of government is now removed to Ava), was eighteen miles in circumference, and though at present the residence of a viceroy, is only inhabited by a small number of people. There are two temples, one of which is constantly shut, and the other always open. In the first there is an idol, in a reclining posture, thirty feet in length. They say he has slept six thousand years, and will only awake

to destroy the world. The Peguans are distinguished from the Burmas, who have subdued them, by a custom prevalent among the latter of pricking themselves with a bodkin, into the punctures of which they rub powdered charcoal, and thus imprint on their skins indelible figures which are visible through their transparent muslin garments.

The king inherits all the property of those who have no children, and the third part of the property of those who have. They pray to the evil spirit, and make him offerings, particularly during their sickness. They depend more on their supplications to him not to harm them than on the physicians.

Like other Indians the Peguans acknowledge one supreme deity. Their three inferior gods have different appellations from those of the bramins and the people of Arracan; and their subalterns are very numerous. The talapoins, who oppose the worship of the evil spirit make a vow of celibacy, and eat only once a-day. When the produce of the lands round their temples is not sufficient for their maintenance, they send their novices in search of more. These young candidates are extremely modest in the execution of their duty; they present themselves at a door, and give three gentle strokes on a little drum which they carry about with them. If the door is not opened, they repeat their taps; and, if no one then appears, they go away without saying any thing. It seldom happens, however, that they are suffered to depart without first receiving fruit, vegetables, rice or roots, which are their only articles of nourishment; for they are held in great veneration on account of their ex-

emplary lives. They practise all the virtues which they recommend. They deliver discourses on the moral virtues once in every week to the populace, whom they assemble by the sound of the drum. They never engage in religious disputes, and admit of universal toleration: God, say they, takes pleasure in variety. They have a high-priest, at whose death his funeral is most magnificently celebrated.

The Peguans never repair an old temple. In September in every year there is a custom for men of fortune to play off sky-rockets; if any of these falls to the ground, and spends its fire without rising, the owner is dejected, believing that the deities are offended with him; but if it flies to a considerable height, he takes it for an infallible sign of his being in favour with the gods, and never fails to build a new church, which he dedicates to the divinity he adores: and when it is finished, certain priests, whose temples are gone to decay, remove their images into it, and take possession of it.

The first kings of Pegu reigned in the seventh century, and they were once extremely powerful. The founder of the monarchy was a fisherman. He began by rendering himself master of a small district, from which himself and his predecessors, during a period of six centuries, extended their power to such a degree as to subjugate nineteen kingdoms to their dominions. Such was the empire of Pegu when the Portuguese sent an ambassador thither, in the year 1519. The prince, with whom they formed a treaty, was assassinated, and the king of the Burmas, his tributary, took advantage of this event to usurp the throne. His subjects, habituated to a life of hardships,

easily subdued the Peguans, who were plunged in luxury.

The Burma monarchs led both their old and new subjects successively against the kingdoms of Arracan, Ava, and Siam. The most renowned emperor of Pegu was Chaumigrem, who flourished in 1567. This prince, to prevent the possibility of rebellion from the kings whose thrones he had usurped, extirpated their whole race. When he had taken Shemindoo, a prince who had lawfully defended his crown, he caused him to be beheaded, and his body to be cut into four pieces. These, with the head, he exposed a whole day, that every one might see him and be certain of his death. The ensuing day, on a signal of a bell tolled five times, twelve men, clothed in black robes, stained with blood, and their faces veiled, followed by twelve priests, come out of the house near the scaffold. After them walked Chaumigrem's uncle, who, in his nephew's name, asked pardon of Shemindoo's mangled limbs for what had passed, offering to return him the kingdom, or to do homage for it, and govern in the quality of his lieutenant. One of the priests replied to this discourse in the name of the deceased : "Since the king confesses his fault, I forgive him, and assign him the "power of governing in my stead, according to "the dictates of justice." A magnificent funeral was then prepared for him. And thus Chaumigrem tranquillized his conscience for the perpetration of the murder. This emperor died in the year 1583.

After his death the most horrible civil wars arose in the kingdom, during which the people endured all the evils of a dreadful famine. The

sovereignty of Pegu, lately so powerful, passed under the dominion of those who had before been subject to it; being tributary to Arracan in 1606, and to Ava in 1613.

A Portuguese named Britos, originally a coal-merchant, erected a kingdom on the coast, in which he made a harbour, called Sirian. But he did not dare to assume the title of king in his intercourse with the Portuguese; but was contented with writing himself to the viceroy of Goa, "Governor of Sirian and Pegu, conquer-"ed by Britos." His ambition soon knew no bounds, and drew upon himself the indignation of the sovereign of Ava, who had become master of Pegu; he besieged the Portuguese chief in his fortress, took him prisoner, and impaled him alive. Pegu, notwithstanding its repeated revolutions, still retains the title of kingdom. It is known under that denomination, of whatever nation the prince may be by whom it is governed, whether of Arracan, Ava, Burma, or Pegu.

The kingdom of AVA is of great extent; and from the features of the inhabitants, as well as from several of their customs, it has been supposed by travellers and historians that they derive their origin from the Chinese. Their government is well conducted. Each governor corresponds with a minister, who every day transmits an account to the council of whatever occurs in the provinces. The king is present, though concealed, at these sittings. He signs every death-warrant, the form of which is: "Let the convicted no longer tread the earth "with his feet." The criminal is then thrown to elephants, trained for the purpose, and by

them torn to pieces. Crimes not deemed capital are punished with banishment for a limited time into the forest; whence, if the delinquent has the good fortune to escape the elephant and tigers, after the expiration of the term he is allowed to return. The lender of money is sure of recovering it. If there be no other resource, the debtor and his family are sold; the lender has a right to buy them as slaves, and to treat them according to his own pleasure.

Ordeals are resorted to in cases where proof is wanting. The calumny which arraigns a man of dishonesty, or a woman of misconduct, if it be contained in but a single word, is not regarded with indifference; the offender must make good the accusation, submit to the trial, or be punished. Slighter differences are made up by the priests, who oblige the parties to accept of food from each other's hand; this is the mark of reconciliation. It is an act of justice to allow the priests of Ava the praise of being humane, charitable, and hospitable. They receive poor travellers, and provide them with clothing and nourishment: if they are sick, they detain them till they recover, and then give them letters of recommendation to gain admittance from convent to convent, to the end of their journey.

The king of Ava spends the whole morning in administering justice. As soon as he has dined, a trumpet is sounded, and a herald proclaims leave to all the kings of the earth to take their repast, as the emperor of Ava, their sovereign, has finished his. He claims the title of "King "of kings; the relation of the gods; the bro- "ther to the sun; the near relation of the moon "and stars; the absolute master of the flux and

"reflux of the sea; king of the white elephant, "and of the twenty-four umbrellas or crowns." The troops are only armed and paid in times of war. The rank of the officers is distinguished by the length of their pipes, and the number of joints into which the tubes are divided.

Laos is surrounded on all sides by mountains covered with forests, which serve as ramparts to secure it, and break the force of rapid torrents that descend from their summits into the plains. These streams here drain into one large river, which is said to be prevented from overflowing its banks by a causeway, fifteen or sixteen feet high, constructed along its side. The river begins to swell in May, and continues to increase, yet without interrupting commerce, or the transportation of merchandize. It is much safer at these times to sail against the stream than with it; for in the latter case the current is so rapid, that the vessels seem to fly as swift as an arrow out of a bow, and by the violence of the motion are often overset. For this reason, when they arrive at a certain part of the river, it is necessary to unload the vessel, destroy one part of it, and make use of waggons to convey the commodities for the space of three miles over-land; while the bargeman employs ten days in hauling up the residue of the vessel through the falls by his own exertions.

Southern Lao, or Lanjan, takes its name from the great number of elephants with which the country abounds; the word signifying properly, "thousands of elephants." It produces precious stones, metals, medicinal plants, undecaying timber, and the best rice in the world. This character, however, is said to be applicable only

to the part lying east of the great river which traverses the kingdom. On the western side, the trees are stunted and ill-grown, and the rice hard and difficult to boil. Even the elephant and rhinoceros experience the effects of this difference of the soil: in the eastern part these animals are larger and stronger than in the western. It is also said, that fish in attempting to pass a certain line of demarcation in the river, instantly die, whether in endeavouring to ascend the river or to descend. Ivory is very common here, but the Lanjans reckon it less valuable than the horn of the rhinoceros, to which they attribute the virtue of bringing good fortune. Red amber is found in the forests, at the foot of old mountain trees. Here, likewise, the benzoin-tree destils its balm, the ant fashions its lakka, and the wild goat yields his musk to the hunter, which he sells in the country for more than its weight in silver.

The Lanjans are humane, civil, and obliging: their usual food is rice; they wear clothing, but decorate their bodies with marks imprinted with a hot iron. The women wear more ornaments than the men. Their marriages are solemnized in the presence of the oldest couple that can be found, who have lived in perfect union; in their presence the bride and bridegroom promise to live the same till separated by death.

These people are free from deceit, and of great integrity, never breaking their promise. This character they are anxious to acquire, since they generally covet things belonging to others, and when they see any thing that pleases their fancy they never cease importuning the owner till they obtain it. There are, notwithstanding, no thieves

in the kingdom. When any robbery is committed, the most diligent search is made for the offender, and if he be not discovered, the nearest town or village is obliged to indemnify the injured party. They are greatly addicted to witchcraft, and have a notion, that if the head of an elephant be rubbed with wine, in which is mixed a drop or two of human gall, the beast will become more robust, and his owner more courageous. To gratify this conceit, the great people sometimes, but rarely, employ desperate ruffians, who, for considerable reward, will go into the forest to hunt men; and the first they meet with, they open his stomach, while yet alive, and take out the gall-bladder; they then cut off his head, to convince the more savage purchaser that they have not deceived him.

On the birth of a child, the family and relations meet, to divert themselves with dancing, and other kinds of merriment, in order to drive away the sorcerers, and prevent them from making the woman lose her milk, and the child from being injured by their enchantments.

When any relation dies, a feast is made among his family for a month; during which, hymns, adapted to the occasion, are repeated; by means of these the soul, as they say, is taught the way to heaven, lest it should stray into those unknown regions. After the expiration of the month, a curious pyramid is raised, according to the quality of the deceased, embellished with an indefinite number of ornaments. After they have deposited the corpse in it, they set fire to it, and reduce it to ashes; these are carefully gathered, and carried into one of the temples, which are filled with sumptuous monuments, in

the erection of which the richest inhabitants expend enormous sums of money. After this ceremony they give themselves no more concern about the deceased; believing that the soul has then reached its final destination.

It is supposed, that in very early periods the Lanjans lived under a republick, and acknowledged their belief in one God only; but that when kings were chosen, they became tainted with the superstitions of their neighbours, and this one God became nothing more than a sort of commander of many others. After this change the doctrine of Shaka, who is the Fo of Thibet, spread among them, being established there by means of the preaching, the zeal, and the interest of the talapoins, who are very numerous. These priests are divided into three classes: the first devote themselves to the study of the origin of things, or speculative religion; the second teach the worship promulgated by Shaka; and the third endeavour to reconcile the two others. These are called the concordants or illuminated.

They believe that the earth is eternal; that it had already sustained several revolutions by water, and will experience many more: the last of which will be by fire. The present race of mortals, say they, derive their origin from a god who descended from heaven for that purpose, but who at length grew weary, and sighed after the celestial abodes which he had forsaken. The gods refused to admit him again to their society, but granted him a knowledge of their secrets, and the enjoyment of everlasting bliss. Four gods then governed the world: but three of them, fatigued with these cares, withdrew to

lead a tranquil life. The burthen fell on Shaka, whose empire is destined to be destroyed by an impostor, a species of Anti-christ, who will overthrow the temples, break the statues, burn the books, persecute all religions, especially that of Shaka, and will establish one entirely different from any of those anterior to his own time.

The priests of Laos are called Talapoins: they embrace a religious life at an early age. When a talapoin has been properly examined, and admitted into the number, he seeks the protection and patronage of some wealthy magistrate. The person thus chosen presents the novice with rich habits; and on a day appointed, orders his best elephant to be pompously harnessed: the novice mounts the animal, and issues forth at the head of the principal lords of the city, magnificently dressed, when they proceed, followed by a multitude of people, through the principal streets, to the temple, where the novice is to make his profession. A feast is then given, which lasts three days, and during which the revelry is carried to the greatest excess. At these periods no distinction of rank is observed; a man of quality does not hesitate to sit at table with one of the lowest class of the people.

The talapoin, after this inauguration, may return to a secular state; many of them marry, and live with their wives as long as the wealth lasts which they amassed in their ecclesiastical state; and when their stock is exhausted they quit their families, and retire again to their convents, where they are admitted without opposition.

The talapoins wear a short cassock of yellow linen, girt about them with red cloth. They

go with the feet and the right arm bare, carrying a fan, with some device, to denote their rank. They shave their heads at the new and full moon. They rise at a certain hour, and before the sun is very high walk out in couples very modestly, and with profound silence; they then separate, to beg alms in different parts of the city. They return to refresh themselves; and, after their meals, sleep an hour before they go to their respective exercises. As long as they remain in the order, all commerce with the fair sex is forbidden. Their sermons, which are regular compositions, constantly turn upon five precepts; which are, prohibitions to kill, to lie, to steal, to drink wine, and to contract an intimacy with a neighbour's wife. Their manner of preaching is plain, their style simple, their delivery without gesticulation.

The king visits the temples at a stated time, and never goes without making a present. The luxury displayed at his court is imitated by the governors of provinces, and all those in publick employments, according to their dignity. These are known by boxes more or less valuable, which are carried after them by their servants. All property belongs to the king. He leaves the furniture to those whom he wishes to favour, on the death of their relations, and he distributes the lands to others.

The kingdom of SIAM, situated between the 7th and 19th degree of latitude, and between the 115th and 121st degrees of longitude, is surrounded by a chain of high mountains, which separates it from Laos. The sea-coasts are interspersed with valleys, and indifferent harbours; and near the coast are a number of islands, some of which are tributary to this kingdom. The river

Menam flows through the country, and produces the same fertility as the Nile bestows on Egypt. It is navigable for ships of three or four hundred tons burthen; and it brings forth crocodiles of a large size. But Siam is not only indebted to this river for fertility, but sometimes for its safety against foreign invaders. In 1587, the vast army of Pegu, which besieged the capital, was suddenly surprised by the inundation, and the greater part of it destroyed.

The country of Siam may be divided into the cultivated and the uncultivated lands. The latter form by much the larger part, and are covered with forests, which afford wood of all kinds, and among others the iron wood, very heavy and tough, of which the natives make their anchors.

The Siamese reckon only three seasons in the year, the winter, little summer, and great summer. The first lasts during the months of December and January, the second season is composed of the three following months, and the other seven form the great summer. Thus their winter happens nearly at the same time with ours; but it is as hot as our warmest summer; and they always cover their garden plants against the heat of the sun, as we do against the severity of winter nights.

The most important city is Bankok, standing not far from the mouth of the river of that name, and fortified. By following the coast, the Andaman islands come into sight, the inhabitants of which will swim to, and board ships which are passing, in defiance of the greatest dangers. The natives of the Nicobar islands are very eager to obtain iron, which may be advantageously ex-

changed with them. The women shave their heads and keep them entirely uncovered. Then appears the peninsula of Malacca: the port of the same name is one of the finest in all India. Next to Goa, and Ormus, the city of Malacca was formerly the handsomest in Asia: it was the emporium of the trade of China and Japan; and the key to the commerce carried on through the straits of Sunda. At Malacca, a race of men are said to exist, who can only see at night. Malacca is the capital of the kingdom of Tohor. One of the monarchs of this country having rendered himself very unpopular, was obliged to seek refuge in the woods. He was followed, and despairing of any mercy, slew his wives and children, but wanted courage to give himself the fatal blow. His page, astonished at his cowardice, said to him, "What! do you prefer dying by the hand "of a slave, to meeting death like a prince? I "am innocent, and have a right to expect that "my life may be spared; but I will teach you "how to die." He instantly plunged a poniard into his bosom, and the king followed his example.

One of their princes, who had abdicated the throne on account of some misconduct, proposed to resume the government; but his subjects made him this reply: "You are too religious to be a "good king: you may retire. We will consi- "der how we shall dispose of the crown." They put him and his family on board a vessel, with abundance of wealth, and sent them to a neighbouring island, where he was received as sovereign.

The Siamese are mild, modest, and submissive; they may be made slaves for debt, as well as for crimes; but slavery is with them only a

mild domestick service. They have no nobility, and the only privileged people are those who are intrusted with some post under government. They show great respect and veneration for old age. The practice of publick begging is considered as disgraceful, and theft more so: they support their poor relations from the dread that they should be reduced to ask alms.

The stature, physiognomy, and dress of the Siamese, resemble, in a great degree, those of the neighbouring nations. As the climate is extremely hot, they wear but few clothes. Their houses are raised upon piles on account of the inundations, and are of a very simple construction. All kinds of provisions are very cheap here. They lead an idle life: eating, playing, smoking, sleeping, and parading the streets to see dancers and jugglers, are their principal occupations. The women entirely manage the household affairs. Their ordinary conveyance on account of the inundations, is a boat made of a single tree: some of these are thirty or forty yards long, and will carry from a hundred to a hundred and twenty rowers. They glide along with the swiftness of an arrow: and it is in these vehicles that the rich display their magnificence.

They have two languages, one of which is scarcely known to any but their priests. That which is generally made use of resembles very nearly the Chinese. They are quick and accurate arithmeticians, and they study the planets as astrologers, though they sometimes go farther into this science, and calculate eclipses. In affairs of business they are very honest: gold is an article of merchandize among them; silver is coined, but it is of small value; small shells

called cowries, gathered on the shores of the Maldive islands, are the current money of the country.

The Siamese bury their dead in wooden coffins; but sometimes they make use of leaden ones, which they set on a high place and burn perfumes under them. Every night, for some time, the talapoins come to sing hymns on the occasion, for which they are paid. The place for burning the corpse is in the fields, near some temple, where a square spot is chosen, and is surrounded with a bamboo enclosure resembling an arbour. It is adorned with the figures of all kinds of utensils, which are intended for the use of the deceased in the next world, where these figures are supposed to become the things which they represent. In the midst of this enclosure the funeral pile is made of odoriferous wood; and if the deceased was rich, a scaffolding is erected of a considerable height, on which earth is laid, and above that the wood. On the morning of the day appointed, the body is carried thither with the sound of instruments, attended by the family and friends of the deceased, dressed in white. When they arrive at the place, the corpse is taken out of the coffin and laid upon the pile: then the talapoins sing for the space of a quarter of an hour, and retire; after which ceremony the shows and fire-works begin. About noon a servant of the talapoins sets fire to the pile, which burns for two hours, yet only roasts the body without consuming it. At a funeral of a prince of the blood, or a great lord, the king himself sets fire to the pile, by a rocket sent along a rope from the palace to the pile. The family entertain the company attending the burial, and for

three days bestow alms on the talapoins. The poor inter their dead without burning them, or expose them in the fields on a scaffold, to be devoured by birds of prey. The Siamese never burn the bodies of criminals executed, infants still-born, women who die in child-bed, nor those who destroy themselves, or perish by thunder, or any such extraordinary accidents; believing that misfortunes of this kind never happen to the innocent.

The Siamese pray to the dead, so far back as their great-great-grandfather; supposing their more remote ancestors to be so dispersed by successive transmigrations, that they cannot hear or attend to their prayers. It does not appear that they have any notion of a First Cause, the Creator of all: nor do they acknowledge any primitive legislator. They erect temples to the memory of certain men, concerning whom they believe a thousand fables, which the superstition of their ancestors has invented. They do not think that one nation ought to extirpate another, because it happens to profess a different religion. They have no idea of the existence of a faith and worship which ought to be a guide to the people of all nations. Their priests do not maintain that a person shall be punished for denying their traditions. They are willing to believe all other religions, how incomprehensible soever, to be true; but cannot be persuaded that their own is false. Yet they do not affirm that the doctrine which they hold is delivered from heaven, or has come from the infallible source of truth. They hold it to be coeval with man, and to have been written by some persons endowed with extraordinary knowledge, but who never sinned, or

were capable of being deceived, although they do not give them the character of inspiration.

The morality of the Siamese is comprehended, like that of the Lanjans, in five precepts, inculcated by the talapoins, who in the former country, have some duties which are peculiar to themselves, and which have no reference essentially to their institution. To instruct in the schools, and preach continence, are among their strictest observances. There exists a great degree of subordination among them. Their temples are crowned with pyramids, and filled with monstrous statues. The founder of their religion was a very holy personage, who distributed all his possessions among the poor, that he might devote himself entirely to the occupations of study, fasting, and prayer.

The laws of Siam are very severe, and their punishments cruel, and as nearly as possible proportioned to the different crimes. The mouth is sewed up for having talked too much, and is slit for not having revealed what it ought. The head is gashed with a sabre for not having executed a given order; this they call rousing the memory. The shame of punishment does not endure beyond the moment. The most usual chastisement is that of flagellation, to which the women are also liable. When it is inflicted by order of the king, the offenders show the scars with great complacency, "because the king has "done them the honour of thinking of them." It is not easy to believe that this extravagant servility prevails throughout a whole nation.

The king of Siam is absolute: his subjects are afraid of appearing rich, and bury whatever they have of value in the earth, from the fear of being searched for their treasures. The horror

of the Siamese at an effusion of blood renders them unfit for war. When they are in the presence of an enemy, they fire too high, lest they should kill: if, however, the foe approach, they fire lower; it is his fault, they say, for having put himself within gun-shot.

The first king of Siam of whom we have any authentick account, was able to bring into the field an army of four hundred thousand men, and four thousand elephants, against two neighbouring kings, whose respective forces required this effort. The Siamese completed this number in twelve days; for he issued a proclamation, importing, that every man under sixty years of age, who should not enrol himself, should be burned alive. This monarch was, nevertheless, esteemed very highly on account of his excellent qualities. He commanded his expedition in person, which proved successful; but during his absence the queen proved faithless to his bed, and to avoid the shame which would necessarily attend the discovery of her crime, she poisoned him and married her gallant. A. D. 1545.

The king of Camboja, indignant at the conduct of the adulterous queen, entered into an agreement with the principal persons of Siam, by which they caused her and her new spouse to be put to death, and in her place raised to the throne a talapoin, one of the late king's relations.

These events produced considerable confusion, and the king of Burma invaded Siam with an army of eight hundred thousand men, a thousand pieces of cannon, and five thousand elephants. The talapoin monarch defended himself with valour and skill; till the A. D. 1546.

king of Burma was recalled to Pegu, on account of a rebellion in his own dominions. His successor, Chaumigrem, recommenced the enterprise against Siam; which he subdued, and made the kingdom tributary, carrying away the queen to Pegu, with her two sons the white and black princes. These princes, however, in course of time, ascended the throne of their native country; the black prince first, and after him his brother. History records many cruelties perpetrated by these two sovereigns, as well as many generous and laudable actions. The white prince is accused of condemning his only son, a young man of great promise, to be put to death for a slight suspicion. This inhuman deed occasioned disturbances which continued a great length of time because the succession was inverted. Among the legitimate heirs there were some usurpers. By this rivalry the kingdom remained in a state of perpetual war, until the reign of Chaw Pasa Thong, who, from being a servant of the crown, opened himself a way to the throne.

A. D. 1627. He entered with an armed force into the palace, and obliged the king to flee for refuge into the temple, whence Chaw Pasa Thong led him back prisoner, and declared him fallen from the throne, and unfit to reign. The usurper compelled the daughter of the deposed king to marry him, and by her he had two children. He had also a daughter by a former wife, whom he tenderly loved, and who died in a short time after he had seized the reins of government. The funeral of this princess was conducted in the most sumptuous manner. Among other ceremonies, all the ladies of rank who at-

tended as mourners were obliged to weep two days and two nights: if fatigue or sleep caused them to relax in this duty, there were some others among them furnished with whips, who revived the source of their tears. Under a pretence that this favourite daughter had been poisoned, Chaw Pasa Thong slaughtered all the relations of the late sovereign; besides three thousand persons of the first families of the kingdom, whom he accused of being privy to the murder, but which was a mere pretext to remove those whom he feared. He reigned thirty years, and was succeeded by his son Chaw Naraya.

The new king was mild, moderate, and equitable. There was no reasonable favour which a man of probity might not expect from him. He never dismissed, unrewarded, those who exerted themselves for the publick good. He engaged only in one war, and that was as an auxiliary to the king of Camboja, who had been driven from his throne by one of his relations. The usurper was supported by the king of Cochin-China. The council of Siam represented to Chaw Naraya, that he could not send a sufficient number of troops to hope for success; and that his zeal for a friend would expose his own empire to danger. He resolutely replied, "These reasons are weak. The glory "which the king of Siam will acquire by pro- "tecting an unfortunate prince, his ally, from "whom he has nothing to expect, will recom- "pense him for all his losses." A. D. 1657.

He had a Greek at his court named Faulkon, in whom the king discovered talents for governing unknown to the Siamese. To this man the

king gave his whole confidence, with which the favourite was satisfied and would accept of no place of reward. At this period the French missionaries were greatly in favour at the court; but in the privileges which the monarch granted them, he thought only of the good of his kingdom, of extending its commerce, of disciplining his troops, and of fortifying its cities; with the means of doing which, a solid alliance with France furnished him.

A. D. 1688. Faulkon also for a considerable time had only these objects in view; but in the course of time, the cabals which were formed at court led him to think of his own interest. The king had two children; a daughter, heir to the throne, and a natural son, named Prapye, whom he loved very much, and to whom he granted all the exterior marks of royalty. The missionaries had gained over Prapye, who openly professed the Christian religion, to the great offence of persons of all ranks. The indignation of the people on account of the prince's apostacy, fell upon Faulkon, who was very intimate with the missionaries. Threatened by a furious tempest, which the king's declining health might render it extremely difficult for him to withstand, he persuaded the monarch to receive the French into Merghi and Bankok, his two principal fortresses, and the keys of the empire; and to convert them into a sort of academy, in which the Siamese might be trained to the military art, and instructed in the European sciences. This counsel being approved and adopted, appeared to inspire the favourite with some confidence; but its execution accelerated his ruin.

Among the chief persons at court was Pitracha, a great mandarin, who had sufficient address to excite a general discontent through the country. The king was seized with a dangerous illness, and Pitracha, who before had never openly betrayed the least ambition beyond that of the happiness of a private life, became suddenly very active in affairs relating to the state. The king had obliged him, apparently against his own inclination, to accept the command of the elephants and horses, which was a post of importance, and which he filled with honour. The monarch considered him as his friend, and granted him free access to the palace at all hours. Taking advantage of this familiarity, he sent, as from the sick king, for Prapye, his son, and in the monarch's chamber he entered into a dispute with him on his change of religion, fell upon him, and, notwithstanding the cries and endeavours of the prince, killed him.

This murder had been preceded by the death of Faulkon, inflicted in the most savage manner that art could devise. Next, by dint of artifice, and protestations of fidelity and devotion to their service, the great mandarin contrived to draw the king's two brothers to Louvo, where he caused them to be enclosed in a sack, and beat to death with clubs of sandal wood, in compliance with a law of Siam which forbids the shedding of the blood of its princes. This was the last act of the tragedy, as the king died of his illness about the same time. Pitracha ascended the vacant throne, and A. D. 1690. immediately negociated with the French for their departure. The Siamese furnished

them with three frigates, and the necessary provisions for this purpose, and they accordingly quitted the kingdom. In this manner ended the long and expensive expedition of the French to Siam, undertaken with the hope of establishing themselves there, and of converting the king and inhabitants to the Catholick religion.

Pitracha reigned only a short time; but during that period he contrived to gain the affection of his subjects: his respect for religion attached to him the talapoins, who thought they discovered in him a heart truly Siamese, filled with esteem for his own nation, and contempt for every other. He attempted by every means in his power, and by the exercise of the most shocking cruelties, to extirpate Christianity from his dominions, but without effect.

A. D. 1700. Pitracha was succeeded by his son, who married his father's widow, and who died after a short reign, nominating his second son for his successor. When, however, the father died, the favoured prince resigned to his elder brother his right to the throne, on condition of succeeding him if he should die first. In consequence of this agreement the eldest assumed the sovereignty, and having several children of his own, he forgot the engagement he had entered into with his brother. He appointed his eldest son, who was a talapoin, for his heir; but the devotee was too conscientious to be an accomplice in his father's perjury. On his declining it, the king named his next son, who accepted of the honour.

The two grand princes levied troops. The uncle defeated the nephew, and put him to

death, with two of his brothers. He then offered his crown to the talapoin, perhaps with the view only of trying him: the monk persevered in his preference of a religious life, which inspired his uncle with a great affection for him. The monarch's son, becoming jealous of his father's partiality, made an attempt on his cousin's life within the walls of the palace, who threw himself into the arms of the sovereign for protection. Irritated at so atrocious a crime, the king commanded his son to be stretched on the ground, and undergo the chastisement of the bamboo, according to the custom of the country. The talapoin, either from sentiments of humanity, or from motives of policy that he might prevent the resentment of a man who would probably one day be his master, cast himself on his cousin's body, exclaiming: "My lord, your son shall not be "struck till I am first torn to pieces." The father pardoned the young prince; but, for another crime, he was afterwards sentenced to perpetual imprisonment.

This monarch, at the age of eighty, found himself with two sons, the eldest of whom was excluded by his vices from the throne; the second, named Chawal Padou, which signifies *Lord of the Temple*, had the affections of the people. This mild and virtuous prince was continually harassed by his brother, till at length he ceded the crown to him, and retired to a convent. Under the eldest, who was equally corrupted in his mind and body, the affairs of the empire fell into great disorder. The Burmas, who had already conquered the Peguans, united with them, at- A. D. 1748.

tacked the kingdom of Siam, and committed dreadful ravages. The Siamese princes and nobles went in a body to the pagoda to which Chawal Padou had retired, and conjured him to resume the reins of government. He could not refuse their entreaties; but owing to the mildness of his disposition, he was unable successfully to cope with the skill and address of the enemy. At first the Siamese despised their adversaries; but perceiving their strength and prowess, they were seized with the greatest consternation. The troops which they had raised were without discipline, and fell before the intrepid Burmas as sheep before wolves. While the soldiers were inquiring of their officers how they were to fight, the latter were considering only how they could escape. The capital was taken, the king and his court sought refuge in the mountains, and the whole kingdom was pillaged and reduced to a state of misery. The conquerors did not retire till nothing was left for them to plunder; and even then they carried away a number of captives. The barbarians, eager after riches, directed their fury against those whom the populace pointed out as opulent. Upon these they inflicted every possible method of torture, to force from them a discovery of their treasures; and if any among them were unfeeling enough to look with indifference on the misfortunes of those who were chosen as the first victims, they all had reason to repent of their supineness, when, in their turn, they were themselves made to suffer similar cruelties.

Camboja, a country but little known to Europeans, is situated between the 9th and 16th

degrees of latitude, and between the 19th and 126th degrees of eastern longitude. It lies contiguous to Siam on the west, and has a large river which runs through it. The air is very hot, and the country is inhabited almost exclusively near the banks of the river. The soil, however, is equal in fertility to most of the regions of India; it produces corn, rice, peas, and provisions of all sorts, as well as sugar and indigo of the best quality. A tree that grows in this country furnishes, by incision, an oil which serves the same purpose as pitch in the construction of ships; the bark of trees dipped in it affords light like a flambeau. The juice of another tree found here is a mortal poison, when infused into a wound.

Pulo Kondor is one of the principal islands on the coast of Camboja, in which there is but a single village, and that is the only spot of it which is inhabited. It stands at the bottom of a great bay among several rivers, in a plain. The habitations are no better than cabins. In one part of the village are several oratories, ranged in a semicircle, with a great tree in the midst, on which is hoisted a flag on festival days. In this place the inhabitants render honour to the souls of their heroes, princes, and learned men; the same respect they pay to their ancestors in private oratories. To the north-east there is a temple where their priest resides; and in the opposite quarter of the village, between two rivulets, are a magazine, a bake-house, and the foundations of a fort, built by the English. The inhabitants are in general poor fishermen, who have no fixed habitation, but go and come as their business requires.

Hence it is that scarcely any of even the necessaries of life are to be met with in Pulo Kondor; which sometimes serves for a place of banishment to the Christians in Cochin-China, whose language, religion, and manners, have been adopted by the people of this island.

A. D. 1559. The first account which we have of Camboja is at the period when it was subject to the kingdom of Siam. In this state of dependence it continued for some time, but how long cannot be ascertained. A Mohamedan king of Camboja sent two ambassadors, one a Portuguese, the other a Spaniard, with a rich present to the governor of the Philippine islands, to desire assistance against the king of Siam, who had marched with a numerous army to invade his dominions; offering in return to become subject to Spain and embrace the Romish religion. Perez being at that time employed in measures for recovering the Molucca islands, which had revolted, excused himself from affording the assistance required; but promised that if that expedition should succeed, he would employ his forces for the relief of Camboja. He accordingly afterward embarked for this purpose with a number of Chinese volunteers; whom he treated so harshly at sea, that they massacred him and all his people in the night.

A. D. 1592.

Under the successor of Perez, the Spaniards attempted to afford the assistance which had been solicited from them, but were unsuccessful. About the year 1600, Camboja was completely subdued by the king of Siam. In 1657 it threw off the yoke, and from that time to 1680 the country was desolated by civil wars, which

rendered it an easy prey to every invader. In the year 1717 the king of Siam invaded Camboja with an army of fifty thousand men by land, and twenty thousand by sea. The king of Camboja, knowing that he was unable to withstand so powerful an invasion, ordered his subjects who lived on the frontiers to withdraw with their effects towards the capital, and to destroy whatever they could not bring away; by which means the country for an extent of fifty leagues was turned into a desert. He then applied for succour to the king of Cochin-China, who, on condition that he should become his tributary, agreed to protect him. That monarch accordingly sent an army of fifteen thousand men to his assistance by land, and three thousand in light galleys, well equipped, to defend the coasts. The army of the Siamese finding the country desolate, soon began to be in distress for want of provisions, so that they were obliged to kill their elephants and their horses for food, which produced an epidemical disorder that carried off half of their troops; and the survivors were obliged to return to their own country, and were much harassed by the Cambojan troops in their retreat. Camboja has since been tributary to the Chinese.

The people of this country are extremely skilful in the arts of working silk, particularly in embroidery. Their religion is the same as in all these countries; that of Fo, more or less disguised. They have a numerous clergy, the chief of whom is equal in rank to the king, and is denominated the *king of the priests*. It has sometimes happened that the temporal monarch has also assumed the sacerdotal title; an

addition by no means useless to his power, which is despotick. All the property of his subjects, at their death, devolves to him: the wives and children only inherit what they can conceal.

The little territory of CHIAMPA comprehends a part of the coast, on which are some good ports and bays. The Cochin-Chinese are the masters of this country, the natives of which are called Loys. They are tall, and brown; handsome, and better shaped than the Cochin-Chinese. Their customs are a mixture of those of other nations. They sell all the employments of state. The king's wives are publick usurers, and their profit in this way is their only revenue. All religions are tolerated here, but the principal are Mohammedanism, and that of Confucius: here are also some catholick missionaries. The king does homage to the monarch of Cochin-China, and the second mandarin of his council must be a subject of that country. The sovereign of Chiampa treats the nobles as slaves; and the latter of course retaliate upon the people.

Their marriages are made without much ceremony or expense; the consent of the parties is sufficient, after which they chew a piece of betel, and the nuptials are concluded. Their diet consists only of rice and dried fish, but they drink great quantities of arrack, frequently to a state of intoxication.

Ships from China come every year to the ports of this country, bringing tea, silk, porcelain, and provisions; in exchange they take gold, which is found here finer than that of China, and a certain sweet-scented wood which grows on this

coast, and which they use in burning it on the tombs of their parents, and in honour of their idols. This commerce was interrupted for about five-and-twenty years, in consequence of some ill treatment which the Chinese experienced from the natives. Since that time the former have used great precaution in their trading hither; while the Chiampese, in revenge, have instituted new duties of anchorage, to lay on the merchandize, which they oblige them to pay before they will allow them to traffick.

Cochin-China is divided into six provinces, all which are well peopled, and some of them contain large towns. The inundations which happen regularly every year towards the middle of autumn, and continue for two months, render the soil of this country uncommonly fertile. A tree grows here which is found no-where else, from the trunk of which proceeds a bag of chesnuts, one pod being a tolerable load for a man. Here also is found the incorruptible tree, very much like the iron-tree already mentioned. There are no walled cities. The capital is very extensive, and contains a multitude of inhabitants: the villages are so numerous that they seem to join each other. The inhabitants have frequent fairs, at which almost every commodity is to be met with. The chief of these fairs are held on the water during the inundation; the whole face of the country then resembles a sea covered with vessels of every size.

The customs, arts, and sciences, in which the Chinese excel, are known in Cochin-China also. The natives build their houses upon stakes of wood, like the Siamese and the inhabitants of other countries which are subject to inundations.

The nobles adhere to the doctrines of Confucius, and the populace to those of Fo.

The government is arbitrary; the legal punishments are cruel, and the military discipline very severe. The Cochin-Chinese have no ships, but only galleys; and at each oar is placed a soldier. These they navigate standing, in profound silence; their eyes turned towards the prow, and fixed upon their captain, who gives his orders to them by waving his wand. Every thing is in such perfect concord that the leader of a band is not better understood by his musicians when he marks the time by motions.

Formerly Cochin-China and Tonquin formed but one monarchy. A king who possessed the sovereignty of them both about four hundred years ago, divided them at his death between his brother and sister. The princess married an ambitious man, who meditated the death of his brother-in-law; but the latter gaining timely notice of his design, found means of escaping the danger, and levied troops in his defence. The people of the two countries ranged themselves on the side of their respective princes. From this private quarrel has arisen a national animosity, which is manifested every year by the two nations making incursions into the territories of each other.

Tonquin is the last country in the farther peninsula of India, and is tributary to the Chinese monarchs, like that of Cochin-China. The town of Domea is the first that offers itself to the sight. The Dutch ships anchor just before it, but the English sail up a little higher, where the current is less violent. The natives no sooner perceive an European ship coming up the river, than they

begin to build booths, and fill them with every kind of provision and conveniences for their accommodation.

The productions of Tonquin are the same as those of the neighbouring countries. The betel is found here in great abundance, and is thought the best in all India. The leaf of this plant has an aromatick flavour, to which they add the arec-nut, then powder them together with a little lime, and present it to each other to chew, as a sign of friendship or respect. This custom is as common in Asia as it is to offer snuff in Europe. The boxes which enclose this substance are objects of luxury, and as profitable a branch of jewellery as our snuff-boxes are. These boxes are carried by servants behind their master as a mark of honour, and their larger or smaller size and value distinguish the rank and dignity of the owners. The betel is said to possess many properties: it preserves the blackness of the teeth, tinges the lips with a fine vermillion, gives freshness to the mouth, a sweet odour to the breath, and strengthens the stomach.

The Tonquinese women dress themselves more decently than the heat of the climate seems to require: they are not, however, so wrapped up as the Chinese. They suffer their face and hands to be exposed. The religion of the populace is the worship of Fo. The priests of this religion, called bonzes, are held in great veneration; but not by the nobles, and those who value themselves on their understanding and erudition, for these adhere to the doctrines of Confucius. The Tonquinese have sorcerers, and are extravagantly fond of theatrical representations. There is no feast given without singing and dancing,

but during the meal silence is strictly observed. Their funerals are extremely sumptuous, a luxury which is founded on the profound respect they entertain for their ancestors. Every year they visit their tombs with a degree of adoration. In their marriages, the consent of relations is necessary; divorce is permitted, and adultery is punished with death. The Christian religion was once in a flourishing state at Tonquin: but is at present prohibited there as well as in China.

There are two kings at Tonquin. The Bovas, or legitimate kings, have only the shadow of authority; and the general, under the appellation of Chova, is in possession of the real sovereignty, but he dares not attempt the bova's life on account of the respect the people always preserve for their lawful king; though the bova is without guards, without a court, and is shut up within the circle of his family, while the chova is surrounded with all the splendour of royalty. On the death of the bova, the chova nominates his successor, but he is not obliged to choose him from among the children of the deceased; it is sufficient if he be one of the family.

The chova keeps up always a numerous standing army. In 1647 he had three hundred thousand infantry, ten thousand cavalry, two thousand elephants, thirty thousand muskets, and a thousand pieces of cannon.

With Tonquin terminates the history of Hindostan, and of the two divisions of the peninsula. On leaving India, we shall once more meet with the Tartars who led us to it.

CHAP. XIV.

History of the Eastern Tartars.

HAVING given a description of Great Tartary in general, and of Western Tartary in particular, it now remains to take a view of Eastern Tartary.

Eastern Tartary is situated between 137 and 161 degrees of longitude, and between 40 and 55 degrees of latitude. The inhabitants of this country were the precursors in China of the Western Tartars, by whom they were afterwards expelled. They have since returned to that country, under the appellation of Manchew Tartars.

This vast region is at present divided into three great empires; those of Shinyang, Kirinula, and Tsitsikar.

The empire of *Shinyang* contains the whole of the ancient Lyautong, the subjects of which were formerly not permitted to go out of their own country, even into China, without leave of the mandarins; and the privilege of granting this permission was a source of considerable emolument to these officers. The chief city was Shinyang, or Mugden, near the gates of which are two magnificent mausoleums of the first princes of the Manchew family, built in the Chinese style of architecture, and enclosed by a thick wall with battlements, which is something lower than the wall of the city. Several Manchew mandarins of different ranks are appointed to

take care of them, and, at certain times, to perform the same ceremonies of respect before these edifices, as if the princes were still alive, and residing in them.

Kirinula is very thinly peopled; it contains only four cities, meanly built, and surrounded with mud walls. This province yields the best species of *ginseng*, or *queen of plants*, which is highly valued for its virtues in curing several diseases, and all decays of strength proceeding from excessive labour of body or mind. It has long constituted the most valuable production of Eastern Tartary, and at Pekin it sells for seven times its weight in silver.

The Yupi Tartars are inhabitants of this country, who, as well as the Manchews, dress in the Chinese habit, except that the bottom of their long robes, which are of a white or grey colour, is commonly bound with a green or red border. The women also hang small pieces of brass coin, or little bells, at the bottom of their mantles, which give notice of their approach. Their hair, parted into several tresses, falls upon their shoulders, and is braided with pieces of looking-glass, rings, and other baubles, which they are as proud of as if they were jewels.

These Yupi Tartars are in general of a peaceable disposition; but dull, unpolished, and entirely devoid of learning, or of any species of publick religious worship.

The province of *Tsitsikar* is inhabited by three sorts of people; the Manchews, the Solons, and the Taguri. These last who are not very numerous, submitted to the Manchews, on imploring their protection formerly against the Russians. The Taguri, who are a robust people,

were always accustomed to till the ground and build houses, though surrounded with Tartars, who neglected both these practices. They make use of oxen to ride on. They are very expert archers, and manufacture great quantities of bows, which, being esteemed the best to be found in Tartary, circulate all over the country, and bear a great price.

The Solons were originally Eastern Tartars, descended from those who escaped the general destruction of that nation by the Moguls in the year 1204. Their women ride on horseback, hunt, and drive the plow. Neither the severity of the winter, nor the fierceness of the tigers, can restrain them from the dangerous exercise of hunting these animals.

The Manchews are acquainted with agriculture, and carry on a considerable trade in furs. Some of them clothe themselves with fish-skins, which they render soft and pliable, and thus capable of being sewed together, and taking a dye. The Mohammedan religion, that of Fo, and a thousand other superstitions, are found in this country, as almost every district has its own. Their manners, habits, and laws, are equally various. The inhabitants of the parts nearest to China follow the customs of that country. Few of these require any particular notice, except their funerals, which are performed at two separate times. Before they consign the corpse to its final grave, they place it in one less deep, leaving it partly uncovered, and go every day to put food, and pour liquor into the mouth, although the body should be in a state of putrefaction. These attentions continue for a month,

by which method the people are, at least, saved from the horrid risk of being buried alive.

With the history of the Kitan empire we are but slightly acquainted; but it is well known that its inhabitants rendered themselves so formidable to China more than two hundred years before the Christian æra, as to occasion the building of the great wall by the Chinese, to secure themselves from their ravages. The origin of this nation cannot exactly be traced. We first meet with it in the country of Lyautong, where were the two royal seats *Tonquin* and *Pekin*, that is, the Eastern and Northern courts. These people having been formerly strengthened by many colonies from Korea, began to extend their territories, and gave more trouble to China than all the other inhabitants of Tartary. Towards the year 916, they were led against that empire by a rebel, whom they placed upon the throne. Having once tasted the delights of that charming country, they made several subsequent incursions into it. An emperor of the Song dynasty called to his assistance some other Tartar nations, to oppose the ravages of these people; and by these means was enabled to force them to retire within their own territories. Hostilities continued between the two parties, with an alternate course of victories and defeats on each side, for the space of three hundred years, when the Kitan empire fell a victim to its intestine divisions; it was, however, in some measure, restored by Jenghis Khan, who raised a Kitan prince to the throne; and on his death, Pitu, one of his sons, was appointed to succeed him in the sovereignty.

The Tartar, to whom the imprudent monarch

had opened the gates of his kingdom, became founder of one, and was himself the chief of the Kin, dynasty, who made that of the Song tributary to them. The Kins in their turn were destroyed by the Moguls under Jenghis Khan and his successors, about the beginning of the thirteenth century; since which period, the Kitans, under the name of Manchew Tartars, have wrested China from the dominion of the Moguls. One of the Kin emperors set an example of the attention which is due to a vanquished people, whom the conqueror wishes to attach effectually to his authority. He paid a visit to the hall of Confucius, rendering him in the Chinese manner the same honours that are paid to kings. The courtiers of the Tartar emperor were shocked that their prince should descend to these marks of deference for a man who was of ignoble extraction: but the emperor replied to their observations, "If he be "not entitled to these marks of respect by his "birth, he merits them by the excellent doctrines "which he has inculcated." The history of the Eastern Tartars is from this time so much connected with that of China, that we may for the present dismiss it, and commence our account of the Chinese empire.

CHAP. XV.

The History of China.

WHEN the Portuguese first discovered China, they were astonished at its beauty and opulence, as well as at the industry and civilization of its inhabitants. Nor were the Chinese less surprised to behold a people who equalled them in skill, and every kind of knowledge, and in some even surpassed them. European travellers still retain a portion of this admiration; and always speak with enthusiasm of the great number of cities, the immense population, and the prodigious wealth, of this vast empire. Its manufactures, agriculture, mines, canals, publick roads, and the encouragement given to the arts and sciences, have excited the applause of all who have visited this country. The excellence of its laws, the regulations of its government, which, though despotick in theory, is in practice mild and well administered, and the fertile genius of the natives for cultivating various branches of useful knowledge, have furnished ample materials of speculation for the moralist, the politician, and the historian. The Chinese, on the contrary, affect to despise all the knowledge that Europeans can impart to them; while, justly jealous of the immense natural and acquired advantages which they possess, they shut their ports against us, under the idea that the commercial expeditions to their country are made only with a view of drawing from them a part of their vast wealth.

China is bounded on the north by Tartary, from which it is separated by the famous Chinese wall; on the east by the eastern or Chinese ocean; on the south by the Indian sea; and on the west by an extensive sandy desert, and a long ridge of inaccessible mountains, which divide it from Western Tartary, and the kingdoms of Thibet. It contains fifteen provinces, exclusive of that of Lyautong, which is situated beyond the great wall, though it forms a part of the empire: each of these provinces might for extent, fertility, populousness, and opulence, compose a distinct kingdom.

As China extends through so many degrees of latitude, its climate must vary accordingly. It is in general temperate, yet the high mountains towards the north are covered with snow, which renders the cold very severe during three or four months. The southern parts experience a greater or less degree of heat acccording to their vicinity to the tropick; but this is rendered tolerable by the many grottoes, groves, and cooling shades, to which the inhabitants retire during the middle of the day, when there is the same universal silence and cessation from business as at midnight. The soil is almost every-where fit for tillage, and the industry of the natives has converted the whole of it into fertile fields, by draining marshy grounds, confining overflowing waters, covering with earth barren rocks, and forming mountains into hanging gardens: every spot of that vast empire is supposed to produce sufficient to maintain its inhabitants, thus rendering the whole country populous, healthy, and opulent. Here, indeed, necessity, the parent of invention, doubles the

number of hospitable dwellings, by making great rivers the abode of entire colonies, who are born in their boats, in which they live and carry on their commerce as if they were on their natural element; and many of them are, indeed, as little acquainted with the land as the inhabitants of the mountains frequently are with the water.

The territory of China has been long divided into northern and southern: the former, known by the name of Katai, contains six provinces; and the latter, distinguished by the name of Mangi, comprises the remaining nine. The whole country, however, is peculiarly divided by art and nature from the rest of the world, as if designed to be for ever confined within certain limits: being bounded on two sides by the ocean; on the west by inaccessible mountains; and on the north by a wall, which for its length, height, and strength, is justly esteemed one of the greatest efforts of human industry. The sea-coast is defended either by prodigious rocks, shoals, and small islands, or by a vast number of sea-ports equally strong and commodious; and their frontiers on the west and north by fortified towns, castles, and large garrisons; so that it might be imagined the Chinese monarchs had nothing else in view than to secure themselves from foreign invasions, without any designs of enlarging their own dominions.

Another peculiarity of this immense empire, is its extraordinary population. The cities and villages are so numerous, and stand so close together, that the whole seems but one continued town; and all of them are filled with inhabitants, every one of whom is employed in some manufacture, or in commerce. Their roads are crowded with pas-

sengers, night and day; with coaches, carriages, waggons, and sometimes with whole caravans, all employed in carrying on some useful traffick, and in conveying every kind of merchandize, provisions, and various commodities, from one end of the kingdom to the other.

In the topographical description of the fifteen provinces of China, which scarcely comes within the limits of an historical work, we meet with some things that must not, however, be wholly omitted.

In the province of Pecheli there are a hundred and forty cities; among which is Pekin, the metropolis of the whole empire. This is described as having walls which are high, thick, and strong, with lofty towers; the gates are spacious; the main streets straight and broad, intersected with others crossing them at right angles; the piazzas or squares are wide, and adorned with noble structures, and some of them with triumphal arches, and other decorations; particularly towers, from six to nine stories high, embellished with galleries, works of carving, gilding, and a variety of ornaments.

Their publick buildings, such as temples, palaces, and monasteries, are more remarkable for their extent than their magnificence; their private houses are likewise large, but low, without any windows towards the street. The shops are elegantly decked out with all their rich merchandizes; and before the door of each stands a pedestal, supporting a board more than twenty feet high, on which is either carved or painted the shop-keeper's name, his sign, and a list of the articles in which he deals, with the words *fan-hu*, at the bottom, in large characters, signi-

fying that *he will not cheat his customers.* This double row of pilasters, set up at equal distances, affords an agreeable prospect, the streets being all constructed with great exactness in a straight line, and many of them being three miles long, and a hundred and twenty yards wide. The greatest inconvenience in this great city, is that the dust in the streets is intolerably troublesome during the summer, and the mud is equally so in the winter.

The city is thronged with people, as well as horses, mules, camels, asses, carts, and waggons; so that persons of quality are obliged to have men on horseback to clear the way before them; and even the tradesmen ride in their chaises, as well to pass more easily through the crowds, as to avoid the dust and dirt of the street. But among these vast multitudes of passengers, there is not a woman to be seen.

All the main streets have their guard-houses, at which soldiers are stationed, furnished with swords and whips, and keeping watch by day and by night. They chastise on the spot, and without any distinction, all who cause any disturbance, and put into confinement those who resist them. It would be an almost endless task to attempt a description of the palaces, temples, and pagodas, which adorn the metropolis of this wonderful empire: it will be sufficient to give an account of the imperial observatory, which the Chinese consider as unparalleled in the universe, and which some French mathematicians have represented as one of the greatest prodigies of art and ingenuity, as well as of beauty and magnificence.

This edifice stands in a court of a moderate

extent, and is built in the form of a square tower. The ascent to the top is by a very narrow staircase; and on the platform above were placed all the old instruments for observing the face of the heavens, till the new apparatus was introduced.

In this establishment five mathematicians are employed, night and day, each in a separate apartment on the top of the tower, to observe the different astronomical appearances; one is continually looking towards the zenith, and the rest to the four points of the compass, that nothing may escape their notice. Their attentions, however, are not confined to the heavenly bodies, but extend to all objects connected with meteorology: the results of their observations on this head are carefully entered on their journals, and an account of them is every morning laid before the surveyor of mathematicks, who registers them in his office.

The ancient religion of the Chinese appears to have been founded on the worship of one God, the creator of the universe. They neither deified their monarchs, nor practised any of those impious and unnatural rites which were found among other nations. When a bold attempt was once made for introducing the worship of demons and evil spirits, it was instantly suppressed, and the whole race of these pretended enchanters was destroyed; such was the care of the government to prevent innovation. The ancient Chinese doctrine, in all its purity, continues still to be the prevailing religion of the learned.

There are, however, two other principal sects, among the people. The chief of these is that of the idolaters, brought into China from India by

Confucius, who had been often heard to repeat "that it was in the west, the Holy One was to "be found." One of their emperor's recollecting this expression, sent ambassadors to discover, if possible, this holy man, and what were the doctrines which he taught. Wearied with the journey, the ambassadors went no farther than India, and thought they had found the object of their search in the image of Fo. They carried that idol to China, and with it the doctrines of the metempsychosis, polytheism, and the various superstitions with which the Indian volumes are filled. This new belief was eagerly received at court, spread rapidly through the empire, and is now the prevalent religion of the populace. Its propagation took place about the middle of the first century of the Christian æra.

To these may be added the worshippers of another god, denominated Leo-Kyun; a sect formed among the disciples of Fo. The bonzes, who profess it, devote their time to chemistry and physick: they pretend to have a certain cure for every disorder, and do not despair of bestowing immortality. Their precepts resemble very much those delivered by Epictetus, and recommend the banishing every passion capable of disturbing the tranquillity of the soul; the avoiding all cares and violent desires, as inimical to life; the enjoyment of the present moment, and disregard of the future. This sect took its rise from the dying words of Fo to his disciples: "There is "no other original principle," said he, "than "space and vacuum. All things have arisen "from nothing, and to nothing shall all re"turn."

Confucius seemed designed by Heaven to re-

form, both by his doctrines and example, the corruptions which at this time prevailed as well in the civil as in the religious establishments of China. He condemned the disgusting idolatry which he found existing among his countrymen; but his chief design was to reform their hearts and lives: all his studies, his precepts, and his practice, tended to this end; and notwithstanding the great opposition which he met with from the influence of the mandarins and grandees, he had the satisfaction to see his excellent morality universally admired. He did not attempt to dive into the impenetrable secrets of nature, nor bewilder himself in abstruse researches on the essence and attributes of a First Cause, the origin of good and evil, and other subjects which seem beyond the limits of the human mind. He confined himself to speaking with the most profound reverence of the Principle of all beings, whom he represented as most pure and perfect and the author of all things. He considered him as a Being of infinite knowledge, that even the most secret thoughts cannnot be hid from him; and of such boundless goodness and justice, that he will not suffer virtue to go unrewarded, nor vice to escape unpunished. To Confucius the Chinese are indebted for the reverence that children have for their ancestors, whose memory they recal every year by many pious ceremonies.

The grateful disciples of this excellent man raised statues, altars, and temples, to his memory, and paid him the worship of respectful homage. And he is now adorned by his followers as the saviour of the world, and the great law-giver of mankind, sent by Heaven to teach them the way of salvation. The emperor, who is a Tartar,

follows the idolatry of his own nation; which differs but little from the Chinese, except that the lamas, or Tartar priests, worship their deity under the shape of a young man, who, they say, never dies. This living idol is kept in a grand and magnificent temple, constantly attended by a number of lamas, who serve him with the greatest veneration; and at his death they choose another from among themselves, who most resembles him in stature and features. But the bonzes, or Chinese priests of Fo, worship their divinity in several forms, through which they pretend that he transmigrated before he was deified.

The Christian religion formerly obtained some footing in China. At one time the French missionaries had brought it near to the throne, and flattered themselves with fixing it there. But this brilliant prospect speedily vanished. All the different sects united against Christianity; its supporters have been since persecuted and banished, and at present can make only clandestine efforts in its favour, which in general terminate in martyrdom.

Mohammedanism, though tolerated in the Chinese empire, is not greatly respected; it is restricted to certain parts, beyond the limits of which it would be exposed to a degree of persecution. In the province of Honan, the Jews have a synagogue, and are allowed to practise their religious rites. They also conform to the Chinese customs relative to the ceremonies observed in memory of Confucius, and the veneration of their ancestors. At what period, or in what manner, these people were introduced into this country, is totally unknown; but their migration thither

most probably must have preceded the time of our Saviour, since they profess to be ignorant even of the circumstances of his history and death.

The Chinese nation have been so long attached to a monarchical government, that the Dutch ambassadors found it difficult to make them comprehend what they meant by the States-general, and the Republick of Holland.

The emperor assumes the most magnificent titles; "Son of Heaven, Lord of the World, Sole Governor of the Whole Earth, Great Father of the People." His power is absolute; though he is bound to act according to known laws. He consults his ministers, but decides according to his own opinion. His throne is not so absolutely hereditary as to prevent him from choosing his successor from among his children, or even the other princes of the royal family. He neither promulgates laws, nor abrogates them, according to his own pleasure; all changes must be sanctioned by the supreme council, composed of the princes of the blood and the ministers. He rarely shows himself, and then only on solemn occasions; and no one dares approach him without prostrating himself. There are two sovereign councils: the first consists of the princes of the blood, which is never convoked but on very extraordinary occasions; the second of the ministers, which, like a private council, is always active.

There are six superior tribunals: the first has the power of inspection over all mandarins and magistrates of the empire; the second attends to matters of finance; the third regulates ecclesiastical ceremonies, and those which concern the magistrates; the fourth has the superintendence of the military force of the empire;

the fifth takes cognizance of all criminal causes; and the sixth has the control and direction of all publick works. In the cities, and even in the villages of the provinces at a certain distance, there are tribunals corresponding to these by established gradations.

The members of these councils, according to the Chinese constitution, remain in office no longer than three years, and should never be natives of the province where they officiate; lest, if they be of mean descent, they should be despised; and if rich, they should be too well respected, or become too powerful. This is esteemed one of their wise maxims in politicks, in which they excel; and to this may be added another, equally just and salutary, namely, never to sell any of the publick employments, but to confer them all on persons of merit, learning, and probity; and to allow the functionaries sufficient stipends, by which they may be enabled to discharge their duty and administer justice, without fear or bribery.

The regulations of their police are admirable. Each quarter has a chief who is answerable to the governor for whatever passes within its limits. Fathers of families are equally responsible for the conduct of their children, servants, and guests. Their methods of administering justice are prompt and simple. To endeavour to render law-suits as unfrequent as possible, there is always a punishment inflicted on the party who is cast; in general the bastinado.

Their criminal punishments are exceedingly cruel: that of death cannot be executed unless signed by the emperor; but fines, confiscations of property, imprisonment, and even torture, come within the jurisdiction of the

mandarins. A person convicted of high-treason is cut to pieces. Next to this crime is that of rebellion against the power of a father; and if it be carried so far as parricide, the whole empire is in alarm, and the emperor himself sits in judgment. The criminal, if convicted, is torn in pieces, his house is demolished to the foundation, those of his neighbours are thrown down, and monuments are every-where raised to inspire horror of the atrocious deed. In other cases the principle of retaliation is frequently observed. Decapitation is considered as the most ignominious punishment; because the head being the most noble part of the body, it is esteemed very disgraceful to be deprived of it.

The nation is divided into three classes; the mandarins, the literati, and the people. There is not any hereditary nobility, except the princes of the blood; descended, not from the ancient emperors of the Chinese race, but from the Tartar emperors, and the family of Confucius, in which line the sovereignty has been preserved for more than two thousand years. The greatest respect is shown to these princes. The chief of the family bears a title of dignity. The emperor's court is magnificent. Nothing is so brilliant and rich as his retinue. When he attends the ceremonies, even in the day-time, he is surrounded by four hundred large lanterns, and as many flambeaux. The revenues and forces of the empire are immense, and the expenses proportioned to the receipts. One only of the emperor's wives has the title of empress, and the right of eating with him. There are about nine of the second rank, and thirty of the third, who all have the quality of royal consorts; and as many concubines as he chooses, called queens;

all beneath the empress. When he has made his selection from among these, the rest submit, and live as private persons, on their pensions, which are exactly paid, in the cities assigned them, but without exercising any authority.

From the earliest periods of which we have any account, the Chinese have applied themselves to astronomy. They possess good instruments, and have reformed and perfected their observations by those of the Europeans who have been at different times among them. They are still believers in judicial astrology, and are persuaded that every constellation and planet has its peculiar influence on all sublunary things; and that it is possible to predict a vast number of events, by calculating their revolutions and attending to their different aspects. Thus their almanacks announce wars, famine, sickness, &c.

The Chinese are but little acquainted with geometry; their arithmetick is mechanical, which renders their calculations as quick and certain as ours. The art of navigation is in a very imperfect state among them; the form of their ships, heavy and ill masted, would retard their progress if they were inclined to take long voyages; but they pay great attention to the structure and elegance of the barges which float in their rivers and lakes, either for purposes of commerce or pleasure. They have multiplied their canals to such a degree that almost all their commercial intercourse with the neighbouring nations is made by water: an advantage that could only have been acquired in a long series of ages. They are very deficient in their attainments in the belles-lettres. In the art of healing, their remedies are severe and painful; for almost every disorder they apply fire and causticks. The physicians value themselves on

their skill in the knowledge of the pulse. Surgery must for ever remain in a state of infancy among them, for they entertain the greatest horror of anatomy, which they consider as unnatural and inhuman. The history of no country ought to be more complete and authentick than that of China; because in every city, from time immemorial, there have been persons appointed to register whatever happens. Once in every period of forty years these annals are corrected by an assembly of mandarins who probably erase whatever militates against their prejudices.

The practice of agriculture cannot fail to be accounted honourable in a country where the emperor himself, annually, traces some furrows, as a proof of the esteem in which he holds that art: and in imitation of him, the viceroys, governors, and other chiefs invested with dignities, do the same every year in the districts over which they preside. Eminent cultivators of this art, of whom a favourable report is made to the emperor, are sometimes honoured with the habit of mandarins, and acquire power and distinction. Thus industry acquires a degree of activity which insures the obtaining from the land all that it is capable to yield. Even the most unfavourable soil, by continual cultivation, becomes fertile. The pasture lands are equally the care of government, by which means every thing is produced necessary for the support and comfort of the numerous inhabitants.

Mildness and submission were formerly the characteristicks of the Chinese; at present they are generally accused by Europeans, who have had dealings with them, of dissimulation in their

conduct, which is said to be less under the guidance of morality than fear. They are extremely addicted to gaming, and immoderately fond of feasts and plays; and though the use of strong liquors is prohibited, they will drink freely of them in private. They make presents to each other at the beginning of the new year. Their two principal festivals are those of the lanterns and of Confucius. The former has evidently a religious tendency, and is celebrated throughout the empire, when every house is illuminated with lanterns. At this festival there is great emulation among the inhabitants in striving to make the most brilliant appearance. The festival in honour of Confucius is accompanied with respectful gravity, well adapted to recal the memory of a sage. Formerly offerings of every kind were made before his statue; but one of the emperors, apprehensive lest this ceremonial should degenerate into idolatry, removed the image, and substituted in its place a simple tablet, inscribed with the philosopher's name and virtues; and to this shrine homage is renewed twice in every year.

Marriage, funerals, and other domestick events, give rise to private feasts. The wedded pair see each other for the first time when the bride is carried to her husband's house. From the moment she enters it she is not permitted to behold any other man except her father, and sometimes her brothers. The men regale with the bridegroom, and the women by themselves.

The mourning for a father is strict; it continues three years. The son would not, even in the most pressing case of necessity, consent to sleep on a bed during the first hundred days.

During the first year he does not live with his wife, and should the birth of a child prove that he has not been attentive to this point of abstinence, both he and his wife would be severely punished. The mourning of a wife for her deceased husband lasts also for three years, and so in proportion for other relations. Testimonies of filial respect are not restricted to the period of mourning only; they are renewed every year at the tomb of the parent, with many sorrowful observances. The children present their viands and wine, as if the deceased were yet alive. The sepulchres are at a distance from the city, in a pleasant situation. Exclusively of motives of gratitude, this funeral ceremony is founded on their belief that the souls of their ancestors are always present, either to reward or punish their descendants. The emperors give an example of this species of worship, which is renewed daily in their houses, in each of which is a consecrated apartment called the *hall of ancestors*. Once a-year the different branches of the royal family assemble there. This number sometimes amounts to seven or eight thousand persons. At that time seniority constitutes the only distinction of rank; and to the most aged, in whatever condition, is assigned the place of honour.

The bonzes, or priests, attend the funerals, at which they chant a dirge, and make an eulogium on the deceased, whose rank and virtues are inscribed on a tablet which is carried in front of the procession. The corpse, dressed in fine attire, lies in a coffin hung with white damask, which is the colour of their mourning. The relations, both male and female, follow, according

to their rank, covered with sacks of white linen fastened with a cord, their feet being wrapped up in straw, and with rags upon their head. During the repast which succeeds the burial, the relations make the air resound with cries and lamentations; these, however, are so perfectly in unison, that a stranger would be inclined to doubt the reality of their sorrow.

The Chinese seldom bury different persons in one grave, and are exceedingly careful about the bodies of their deceased friends. They would deem it the extreme of cruelty to have them opened and embowelled, and would look with horror on our charnel-houses, where the bones of many bodies are promiscuously laid one upon another. It is this that makes them so curious in the article of coffins, which some of them purchase at a great price, and keep them in their houses for ten or twenty years before their decease.

When the Emperor dies, the whole nation goes into mourning, and the same respect is paid to his mother or grandmother.

The laws of the empire have provided for the education of youth, by excellent books of morality, which every person is obliged to have. It is here of the utmost importance to parents to give their children a good education; for if any one is guilty of a crime, and escapes the hand of justice, the father undergoes the punishment of the offence, for having neglected properly to instruct his son. The Chinese are grave and ceremonious, in which habits they are trained from their earliest infancy: they never speak of themselves in plain and direct terms, but in their speeches say, "Your humble, your poor slave;

"—May it please my lord to receive this from "the hands of his servant;—May he be permit-"ted to offer what comes from his little, his "mean country."

A handsome Chinese (whose exterior may be the means of promoting him to the rank of mandarin) is rather above the middle stature, has a large forehead, small eyes, short nose, long ears, a light beard, stout arms and legs, a strong voice, and a prominent stomach. Corpulency is much admired among them; they think it is a sign of a good conscience, which does credit to the food. A Chinese woman, to be accounted handsome, must not be tall, but very upright. In vain is she blessed with a vivid complexion and fine colour; custom commands her to efface the healthful bloom as a mark of immodesty, and rub herself with a whitish powder, that renders her pale, and communicates an air of languor, which is regarded as a sign of chastity. She must not suffer her feet to acquire their just proportion: they are compressed from the earliest infancy with bandages, which prevent their growth. The smaller they are the more will the possessor be esteemed and honoured.

The Chinese wear flowing garments. Their head is shaded by a small hat or cap, the form of which marks and distinguishes their rank. From the middle of the head, which is shaved, a tuft of hair hangs behind, plaited like a long tail. They usually put on two robes, and it is polite to add a third to receive visitors. Mandarins who hold an office in the civil government wear both before and behind an embroidered figure of a bird; and those of the military profession, a lion, tiger, and particularly a dra-

gon, the emblem of the empire, because Fo, in one of his transmigrations, is said to have assumed the form of this animal. Their most delicate and esteemed dishes consist of stags' nerves, bears' paws, and nests of certain marine birds, which are brought from the coast of Tonquin. The Chinese cookery is in general good: they are fond of high sauces, and strong liquors. Their bread is a sort of muffin, and their common beverage an infusion of tea. They extract from rice a sort of wine, which continues good for a considerable length of time.

China is for the most part the finest country in the world for travelling; the roads, in general, being twenty or thirty yards wide, and reaching from one end of the empire to the other: the mountainous parts are either levelled, reduced, or cut through, or else have large wooden galleries along the steeper declivities: others are provided with strong and stately bridges, built from one mountain to another. The distances are measured and marked, and the cross-roads indicated. The roads are kept in good repair, and are safe for travelling; but the inns are extremely bad, and it is necessary to be provided, at beginning a journey, with every thing necessary on the road. There is however every possible convenience in point of carriages. A Chinese who has any curiosity, may find ample means to gratify it without quitting his own country; in which he may see volcanoes, cataracts, and cascades of an astonishing breadth and height; both hot and cold mineral springs, and rivers, the waters of which are endued with various properties. Among their natural curiosities, are their gold and silver fish, some of which

we have received from China, and which they preserve, as we do here, in glass vases.

The great wall, which was built above two thousand years ago, is said to be four hundred and five leagues in length, fortified all the way, at proper distances, with strong towers, to the number of three thousand, which, before the conquest of China, used to be guarded by a million of soldiers. It would occupy too much of our limits to attempt a description of their other works of art, which are exceedingly numerous: their temples, palaces, triumphal arches, pyramids erected in honour of great men; their tombs and their towers covered with marble or porcelain; all which are the admiration of travellers. The towers have bells hung on the outside, on which the hour is struck. The size of these is enormous. Their antiquity shows that the Chinese have long been in possession of the art of the foundery, and there seems to be very little reason to doubt that gun-powder was known in China long before its discovery in Europe.

We must now proceed to the history of this empire properly so called. Without going back to that remote antiquity to which the Chinese historians pretend, it will be sufficient for our purpose to discover records of the Chinese empire more than two thousand years before Christ. Five dynasties are computed prior to that period; from what is known of these we shall extract the most remarkable events, without attempting a regular history of them.

At the head of the first dynasty was Yuta, an excellent prince, who bears the character of a lover of justice, and an B. C. 2207.

encourager of agriculture. It was during his reign that the use of wine was introduced into China, and prohibited under the severest penalties; the inventor of it was banished, but the evil could not be eradicated.

Yuta was a great proficient in astronomy, astrology, and agriculture: on the subject of the latter he wrote an excellent treatise; in which he taught his subjects how to improve their lands, by manuring, levelling, and draining. He died, much regretted, after a reign of seventeen years.

In this dynasty happened an eclipse, respecting which the Chinese records affirm, that Hi and Ho, who presided over the department of the mathematicks, were put to death for not having foretold and inserted it in the ephemeris of that year: a neglect which was then a capital crime.

B. C. 1818. Kya, the seventeenth monarch of this dynasty, had some good qualities, but his memory is, on the whole, as much detested as that of Nero among the Romans. He was driven from the throne, and after an ignominious exile of three years, and a reign of fifty-two, he died; and with him ended the first dynasty.

B. C. 1766. Ching-tang was then proclaimed emperor. This prince was the founder of the second dynasty. His wisdom, moderation, and singular merit, caused him to be looked upon as the political saviour of the nation; and he was, in his journeys, received every-where among his subjects as a deliverer sent from heaven. His modesty was almost unparalleled; he was the only person in the empire who thought

that he was unfit for so important a trust: five different times he assembled his ministers and grandees, with a view of resigning the crown, which he considered himself unworthy of wearing; but he was overcome by the earnest entreaties of his nobles, who represented to him, that he was raised by the particular direction of Providence, to rescue and preserve them from tyranny and slavery.

Tayvre, one of his successors, being on a certain occasion terrified at a prodigy which made him apprehensive of a revolution, received the following impressive and important lesson from his minister. "Virtue has the power of triumph-" ing over presages. If you govern your sub-" jects with equity, you will be beyond the reach " of misfortune." This emperor ordered that in each city a certain number of old men should be maintained out of the publick treasury; a law which is still observed.

Vuthing, another prince of the second dynasty, passed the whole of his three years of mourning for his father, in a house near the tomb; imploring Heaven to bless him with such virtues as were suitable to his station. When the term was expired, he returned to his palace, where he saw in a dream a man represented to him by Heaven to be his prime-minister, whose features were so strongly impressed upon his mind, that he drew an exact portrait of them, and caused the man to be sought for. Such a person was found in the condition of an obscure mason, working in a village, whence by the emperor's command he was brought to court. Being questioned on a variety of points concerning government, the

virtues of a sovereign, and the reciprocal duties of princes and subjects, he returned answers marked with so much wisdom, as excited the admiration of the hearers. The emperor addressed him in words to the following effect: "I perceive that you are the person whom Heaven hath appointed to assist me in the task of "governing my people, and I commit myself "wholly to your direction. Consider me as "your disciple, ready at all times to follow "your counsels. Look upon me as unpolished "glass, to which your are to give a lustre: let "me never want your salutary advice; neither "flatter me nor spare my faults; that so, by "your efforts, and those of my ministers, I "may acquire all the virtues necessary in a "good sovereign." The new favourite, in his administration of government, astonished the empire by his knowledge and prudence.—This dynasty, after the reign of twenty-eight emperors, was terminated, like the former, by the vices of the last of them.

B. C. 1121. The third dynasty, named Chew or Cheva, consisted of thirty-five emperors, some of whom exhibited virtues deserving of high applause, and the faults and vices of others drew upon them the vengeance of the people. Chaus, the fourth emperor of this dynasty, was so excessively fond of hunting, that he neglected every thing else, and in the pursuit of his favourite sport he did incalculable damage to the crops of his subjects. None of their remonstrances were listened to; and he became at length so odious, that they resolved to rid themselves of this scourge of their harvests, by destroying him and his amusements:

at once. On his return from the chase he used commonly to pass a large river in a boat waiting for him. The people caused one to be built of such a construction as to break in pieces before he could reach the opposite shore. He entered this vessel, and both his attendants and himself went to the bottom.

Livang, the tenth prince of this dynasty, acted in such a tyrannical manner, that he stood in awe of the remarks of his subjects, and actually prohibited them from conversing together in publick; so that nothing was beheld in the streets of the metropolis, but men, formerly in the habits of friendship, endeavouring to shun each other, and walking in mournful attitudes, with their eyes fixed upon the ground. One of his ministers had the boldness to tell him, that he was not placed upon the throne to make his subjects miserable, and that it was much easier to stop an impetuous torrent than to restrain the tongues of men, the attempt at which would but increase their resentment; and that the silence which he had imposed upon them was more dreadful and dangerous than the liberty which they had exercised of complaining.

This tyrannical edict was enforced during three years, notwithstanding the friendly advice of his minister; after the expiration of which period the people, driven to despair, rushed upon the palace, and murdered the whole of the reigning family, except the king himself, who had time to escape, and his youngest son, whom the faithful Chaukong had secretly conveyed to his own house. In a short time the enraged multitude insisted upon the young prince being delivered

up to them; and the minitser, to spare the royal infant, gave them his own son, to be brutally murdered in his stead.

Another emperor of this family took a pleasure in imposing upon his army superfluous labour and inconvenience. He gave orders that whenever they perceived lighted fires, they should take up arms and hasten to him. In one of these false alarms, observing that his favourite mistress was greatly entertained at seeing the hurry of the troops as soon as the signal was given, he frequently repeated it for her amusement; and to witness the vexation of the soldiery at having taken such unnecessary trouble. On a subsequent occasion of real importance, the soldiers, having been so often deceived, neglected a signal of alarm; while the enemy penetrated to the monarch's tent, and slew him.

B. C. 286. The fourth dynasty was called Tsin, or Cino. During the reign of Ching, the second emperor of this dynasty, the great wall was built. This sovereign was not more celebrated for this immense undertaking, than he was odious for his contempt of every kind of literature. Being elated with his own exploits, he formed a design of making posterity believe that he was the first Chinese emperor that had ever sat on the throne. For this purpose he ordered all the historical books which contained the fundamental records and laws of the ancient governments to be burned; both that they might not at any time bear testimony against this belief, and to prevent them from being employed in opposing the changes which he purposed to introduce into the monarchy.

On this occasion he put to death four hundred of the learned, for having attempted to save some of the proscribed volumes.

The chieftain of a banditti, named Lieu-pang, dethroned the last emperor of this dynasty, and founded the fifth, called Han, in his own person. He proved himself worthy of the throne, by his moderation and clemency. He was one of the few emperors who governed for themselves. Under the rest, the eunuchs enjoyed a great degree of authority, which they always abused. Vûti, one of the princes of this family, was a great encourager of learning and learned men: and ordered the morality of Confucius to be taught in the schools. He was attached, however, and gave credit to a set of impostors, who assured him of obtaining immortality by drinking a certain liquor, which they undertook to instruct him how to prepare. He had been persuaded by them to build a palace of the most fragrant woods, and in the midst of it a brazen tower: here he spent much pains in preparing the precious liquor. His reign was of considerable length, and during it he performed many heroick exploits in his wars with the Tartars. He gained over them four signal victories, and drove them beyond the wall; thence he carried his successful arms into the kingdoms of Pegu, Siam, Camboyja, and Bengal, and then divided the conquests among his generals and officers who had assisted in subduing them. B. C. 206.

Of Ling-ti it is said, that he caused all the wise maxims of the ancient emperors, contained in five classical books, to be engraved on marble tables, and publicly exposed at the entrance of

the academy. Under his reign several factions arose, one of which, known by the apellation of the *yellow-caps*, made itself master of the empire, which finally led to its dismemberment.

A. D. 222. The sixth dynasty was begun by a prince descended from Lieu-pang, and ended with his grandson. This young prince, ardent and courageous, sustained for some time his father's tottering throne, during attacks from every quarter. At length, seeing his affairs tending to a fatal crisis, and the feeble emperor still hesitating what measures to pursue, the prince said to him, "There is no time for deliberation; this is the decisive moment: resolve either to conquer, or die with arms in your hand, and the crown on your head." The emperor still refused to fight, which so mortified and afflicted his son, that he retired to the hill of his ancestors, slew his wife, and then himself, while the emperor tamely surrendered to Song-chau his rival.

A. D. 264. Shi-tsu-vu-ti, the son of the rebel Song-chau, was the founder of the seventh dynasty. He kept his court in the province of Honan. His reign was disturbed by the warlike preparations of many petty princes who aspired to the imperial dignity; but the southern competitors were often defeated by those of the north, who obtained considerable assistance from the Tartars. As soon as he found his dominions at peace, he sunk into a state of indolence. He left a son incapable of governing, and who was dethroned and succeeded by a prince of the same family. The son of this last was attacked by one of his relations: his children were slain, and he himself was taken prisoner, and obliged to

wait at table upon the usurper in the habit of a slave; and was afterward put to death. At this period Nankin became the capital of the empire. After a series of fifteen emperors, this dynasty terminated in Ngan-Ti, an indolent prince, unworthy of the throne.

Under the reign of this last prince, a man named Lyew-Hu, whose employment was that of selling shoes from place to place, enlisted as a soldier, became general, and at last usurped the throne. A. D. 420. He had something inexpressibly noble and majestick in his person and deportment, and was a man of no less frugality than valour. He left a son named Veuti, the contrast of himself; whose successor was very much attached to the bonzes: but at this time the empire was divided into two parts, and the sovereign of one part ordered all the bonzes to be massacred. Veuti was killed by his own son, and the parricide fell by the hands of his brothers. The latter made himself many enemies by the freedom of his speech, for which he, in the end, paid very dear. One of his wives, whom he had offended by calling her *old*, stifled him in his bed. This race consisted of eight emperors.

Kanti, the founder of the ninth dynasty, made his way to the throne by the murder of two princes, but did not long enjoy the fruits of his wickedness. A. D. 479. He was more remarkable for his learning than his military exploits; and used to say that if he could reign ten years, he would make gold as cheap as dirt. Being one day dressed in a habit adorned with precious stones, he on a sudden ordered them to be beaten into powder, saying, that they were

only fit to inspire a man with luxury and avarice. His son was the author of the famous law which prohibited the mandarins from remaining more than three years in the same place. In his reign appeared Fan-Chin, a patron of literature, but of most detestable principles. He taught that all things are the effect of chance; that the soul perishes when the body dies; and that after this life, the fate of men is the same with that of brutes. This dynasty produced only five emperors.

A. D. 502. The tenth dynasty comprehends four princes, beginning with Syau-ywen, the prime minister and assassin of the last prince. He was active, industrious, and very vigilant. Although he had devoted the greater part of his life to the study of the sciences, he showed himself very skilful in military affairs. He forbade his subjects to sacrifice animals, and commanded them to substitute figures of them made of flower. Toward the end of his life he neglected the business of government, to devote himself to the absurd doctrines of the bonzes, and it is even thought he became one of that order. His reign was marked with wars, famine, and pestilence. His prime minister, in a fit of disgust at being obliged to serve a tyrant and usurper, starved himself to death. When the emperor heard of this event, and of the minister's reasons for it, he cried out, "Do not I hold my crown of Heaven? Am I beholden for it to my grandees? What occasion, then, had that unfortunate man to destroy himself?"

In the latter part of his reign, Hewta-king, monarch of Honan, but his vassal and tributary, revolted from him; and, having made himself

master of Nankin and seized upon the emperor's person, the captive prince appeared before his conqueror with such majestick intrepidity, that the latter was not able to look him in the face; but exclaimed, "I could not have believed it so difficult a matter to resist a power which Heaven has established." Not daring to stain his hands with the emperor's blood, he condemned him to a lingering and cruel death, by retrenching part of his sustenance every day. The unfortunate monarch called for a little honey just before his death, which, however, was denied, and this was his last request. He died in a few hours afterward.

The second in succession after this emperor attached himself to the religion of Fo, and while his attention was absorbed in the mysteries taught by his disciples, his prime minister attacked him in his capital. The sovereign, awakened at last from his religious reveries, took up arms, marched round the ramparts, examined the position of the enemy, and exclaimed, "All is lost; it is over with the sciences." He then set fire to his library, consisting of a hundred and forty thousand volumes, and surrendered to the conqueror, who put to death both him and his son. While he was thus employed, the emperor of the north was burning the temples of the bonzes, and destroying their idols.

The founder of the eleventh dynasty, like his predecessor, was extremely attached to the bonzes. His brother, who succeeded him, had before his accession concealed himself in private life, but on the throne he displayed the qualities of a great prince. This monarch ordered the night watches to be A. D. 557.

distinguished by the beating a drum; a method which has ever since been observed. His race produced five emperors, the last of whom was dethroned by the prime minister of the western empire.

A. D. 596. The three emperors who composed the twelfth dynasty are renowned in history. The first, without the smallest pretensions to learning, was yet endowed with a solid penetrating mind. He loved his people, and did every thing in his power to render them happy. He built publick granaries, which were annually filled with rice and corn by the opulent, to be distributed to the poor in times of scarcity. He improved their musick and eloquence, imparting to them much of the publick, manly character which they had lost. He was inexorable against corrupt judges; and excluded from all publick employments those whose rank in life did not render them respectable. His son forbade his people to wear arms; and ordered all books treating of war, politicks, medicine, and agriculture, to be revised by the most learned men of his empire, and to be distributed among persons who stood in need of them.

A. D. 618. Kong-ti was dethroned by Si-gwen in the same year in which he was crowned. The son of this man, at the head of his father's army, entered the palace, and having viewed the magnificence of it, exclaimed with a deep sigh, "No; such a stately edifice must not be suffered to stand any longer; being good for nothing but to enervate the spirit of a prince, and cherish his vicious inclinations." After this reflection, he ordered the whole building to be set on fire, and it was reduced to ashes. He

however followed the advice of some learned friends, and resigned the throne, to live in tranquillity. He was very desirous of increasing the population of the empire, and ordered one hundred thousand of the bonzes to take wives.

Tai-tsong, son of the last sovereign, was one of the greatest and wisest princes that ever graced the Chinese empire. He was wise, frugal, and affable. His ministers attempted to excite in him apprehensions from his too great familiarity with his subjects; but he replied, "I consider myself in the empire, as a father in his family. I carry all my people in my bosom, as if they were my children. What, then, have I to fear?" In the second year of his reign, the fields were covered with immense swarms of locusts; when the emperor exclaimed with a deep sigh, "Alas! I had much rather that you would devour my own entrails, than thus destroy the harvest and subsistence of my subjects."

In the tenth year of his reign he lost his empress, for whom he grieved most immoderately, and raised a monument to her memory, much more superb than any thing of the kind before known in his dominions; but being reproved for this ostentation, he caused it to be demolished. His minister dying soon after, the emperor caused a noble eulogium to be inscribed on his tomb; and on this occasion, turning to his courtiers, he said, "We have three kinds of mirrors; the first serve the ladies to dress by; the second are the ancient volumes, in which we read the rise, progress, and decline of empires; the third are mankind, in whose actions, if we will study them, we may see both what we ought to practise and what to avoid. I possessed this last mirror in the per-

son of my minister: alas! he is now no more, and I shall never find his equal."

Tai-tsong left his son excellent instructions, but which proved useless to him, for he attached himself to a wicked and artful woman, to whom poison and the dagger were equally familiar. She filled the court and the kingdom with mourning. The wife of the succeeding emperor was neither less cruel nor less criminal. His son was the restorer of his family; but he divorced his wife, put three of his children to death without any cause, and married his daughter-in-law. All appearance of luxury was odious to him. He endeavoured to extirpate it for ever by destroying the precious metals and ornaments belonging to his palace. This emperor intrusted a great degree of authority to the eunuchs and the bonzes. His grandson was dethroned by a rebel.

Under the ninth successor, the power of the eunuchs occasioned a rebellion. The eleventh caused every part of his empire to be explored in search of the waters of immortality, of which the disciples of Lao-eyun pretended to have the secret. The eunuchs, having obtained this liquor, presented it to him, and he instantly died. The fifteenth emperor of this dynasty instituted a law, which is still observed. Once in seven years the provincial mandarins are obliged to send a written and circumstantial confession of the faults they have committed, and to ask the emperor's pardon. If they excuse or endeavour to palliate their errors, they have no favour to expect, and are invariably deprived of their employments. His son, though in many respects a very amiable sovereign, had the folly to aspire after immortality in this world, and took the

fatal draught which dispatched him. The eunuchs, who were very powerful in the palace, massacred one of the monarchs, poisoned another, and were at length themselves exterminated by the nineteenth emperor, whose son was scarcely seated on the throne before he was murdered.

Tai-Tfu, his successor and assassin, established the fourteenth dynasty, but did not long enjoy the reward of his crime. His eldest brother slew him, and was himself killed by his brother Moti. Anarchy was at its height in the empire. An able general, supported by a powerful party, attacked Moti, who being vanquished, killed himself in despair, and his family became extinct. A. D. 907.

Chwang-tsong, from the character of general, assumed that of emperor, and founded the fifteenth dynasty. He preserved his martial habits, lived very frugally, and slept on the bare ground, with a bell about his neck to prevent his sleeping too long. His earlier years were tarnished by too great a love for pleasure; and he is accused of having been sordidly avaricious, and destitute of any feelings of compassion for the poor. His son Ming-tsong was a great encourager of learning. Block-printing was invented among the Chinese during his reign. He was devout, and all his prayers were for the good of his subjects. This dynasty furnished four emperors, of whom the last, being pursued by the murderers of his father, burned himself together with his family. A. D. 923.

Of the emperors of the two succeeding dynasties nothing important is handed down to us by historians. Tai-tau, A. D. 936.

A. D. 951. the founder of the eighteenth dynasty, had a profound veneration for Confucius, and paid a visit to the tomb of that philosopher. This emperor was imitated in his virtues by his son Chi-tsong. When at the very summit of human grandeur, he still retained a modest deportment. A plough and a loom were found in honourable places in his palace. He ordered the granaries to be opened in a time of dearth, and the rice to be sold at a very inferior price. "These are my children," said he, speaking of his people; "it would be improper that their father should abandon them, and leave them to famish with hunger, while he has enough to satisfy his own wants." In this extremity he caused the idols to be melted down and coined into money.

A. D. 960. Tay-tsu, the founder of the nineteenth dynasty, kept his court in the northern provinces of China, that he might be at hand to suppress the incursions of the Tartars. He proved himself worthy of his exaltation, and possessed all the qualities requisite to render a state happy and flourishing. He ordered the four gates of his palace, which fronted the cardinal points of the compass, to be always open, that his house as well as his heart might be accessible to his subjects.

During a severe winter in which his troops were engaged with a foreign enemy, he sent his cloak lined with fur to his general, telling him that he wished it were in his power to give one like it to each of the soldiers. A still stronger proof of his parental affection was given at the siege of Nankin. Reflecting upon the slaughter which would be made in it, he feigned himself

sick when it was on the point of surrendering. His generals, alarmed at his disorder, came around his bed, every one proffering some remedy. "The only remedy," cried he, "that can effectually cure me is in your power;—swear to me that you will not shed the blood of your countrymen." They solemnly took the oaths, and he immediately appeared in health. Though all possible precautions were taken to restrain the soldiers, so that there were but few slain, yet the fate of these few drew a flood of tears from the emperor; and as the city had, besides a long siege, suffered likewise by famine, he immediately sent a hundred thousand measures of rice to be distributed among the inhabitants.

Tay-tsong was a great favourer of learning, and erected a library which contained eighty thousand volumes. Being once employed in besieging a city, he was alarmed with a tumult in the camp, headed by his brother. Tay-tsong, without betraying the least resentment, continued the siege vigorously; and a few days after he had taken the place, his brother in a familiar manner told him, he wondered that he had not rewarded those who had signalized themselves during the siege. The emperor replied, "I expected that you would have rewarded them." This expression made so deep an impression on the brother that he destroyed himself before night. When Tay-tsong was told of his fate, he shed tears over his corpse, and caused it to be interred with the greatest funeral honours.

Under Ching-tsong, the third emperor of this dynasty, the number of persons employed in cultivating the land was computed at above twenty-two million. He caused the ancient books to be

reprinted, and dispersed through the empire. During this reign a comet appeared, which was supposed to portend some calamity. The emperor on this occasion, according to the custom of the times, ordered all his faults to be laid before him, that he might, if possible, avert the omen; and at the same time remitted taxes to the amount of ten million, and set at liberty thirteen thousand prisoners. A son being born to him at this time, he attributed that blessing to the favour of Heaven, which he considered as pacified by his religious and charitable deeds.

His son Chi-tsong banished all the worshippers of images from his palace, and paid his homage to the invisible God of heaven. He saved half a million of his subjects from destruction, by a timely supply of corn and rice. The excellent and almost irreproachable character of this young monarch may be considered as resulting from the virtuous precepts instilled into his mind by his father's prime minister; who continually pressed upon him the ten following maxims: "Fear God: Love your subjects: Endeavour to attain perfection: Apply yourself to the sciences: Raise persons of merit to the dignities of the state: Give attention to the advice that is offered you: Reduce the taxes: Moderate the rigour of punishments: Avoid prodigality: Hold debauchery in horror."

A. D. 1126. Kint-song began his reign with putting to death six ministers of state, who had betrayed his father into the hands of the Kin Tartars. These barbarians, in the mean time, pursued their conquests, crossed the Whango or Yellow River, and marching directly towards the imperial city, took and plun-

dered it; and seizing the emperor and his consort, carried them away captives. The crown devolved on Kaw-tson, who fixed his court at Nankin. He made several fruitless efforts to recover some provinces from the Kin. The monarch of that people, however, aimed at gaining the esteem of the Chinese subjects, by paying a great regard to their learning and learned men. He advanced to Nankin, and took it; but receiving advice that Yo-si, the general of the Song or southern Chinese, was approaching to the relief of the city, he set fire to the palace, and retired northward. Yo-si arrived in time to fall upon their rear guard, which suffered so much, that, from this time, the Kin never dared to cross the river Kyang; though afterward, in the year 1163, their king approached the mouth of that river, and commanded his troops, on the pain of death, to cross it; but they refused, and, rebelling against their sovereign, killed him in the commencement of the tumult, and then retired.

After this, nothing remarkable occurs in the Chinese history till the year 1210, when the chief of the western Tartars, or Moguls, quarrelled with Yong-tsi, emperor of the Kin: and, in two years after, the Mogul generals forced the great wall to the north of Shensi, made incursions as far as Pekin, the capital of the Kin empire, and defeated an army of three hundred thousand Kins. This war was continued and several battles fought, in one of which the ground was strewed with dead bodies for upwards of four leagues.

Li-tsong, the fourteenth emperor of this dynasty, was rather attached to literature than to military affairs; neverthe- A. D. 1225.

less, he carried on the war against the Tartars with great vigour. He took from them the city of Honan, and reduced the capital, Shang-tong, after a long and bloody siege, in which the Tartars were reduced to such extremities as to feed on human flesh. Their king, Nagaiti, in a fit of despair, hanged himself, just before the surrender; in whom ended the empire of the eastern Tartars, after it had continued a hundred and seventeen years, under nine princes.

Nevertheless, the small remains of that nation, which was then almost destroyed, gave rise to the family that afterwards conquered the Chinese empire, and that governs it to this day. At this time Li-tsong held only the southern provinces of China under his dominion, while the western Tartars had the empire of the north. Their king, called Kublay Khan, and by the Chinese Ho-pi-lye, was a patron of the sciences, and gained the affection of his subjects by the respect which he showed to learned men, and the honours he paid to the memory of Confucius.

Li-tsong reigned forty years and was succeeded by his nephew and his three sons in succession, who seemed only born to be the sport of fortune. With these ended the dynasty of the Song, and in fact the Chinese dominion; for Shi-tsu, before called Ho-pi-lye by the Chinese, and Kublay Khan by the Tartars, the fourth son of Jenghis Khan, took possessisn of his conquests, and was the first emperor of a new dynasty.

A. D. 1280. Shi-tsu, founder of the twentieth dynasty, though a Tartar, and the first foreign prince that ever reigned over the Chinese nation, yet found a most effectual way of reconcil-

ing them to his government, and even of endearing himself to them, by keeping as close as possible to their ancient laws and customs, by his equity and justice, by his love and regard to learned men, and by his fatherly tenderness to all his new subjects; insomuch that the reign of this family has ever been styled by the Chinese "the wise government." He caused a declaration to be published, that all persons should continue in the same posts and dignities which they enjoyed in the preceding reign; though many of the Chinese nobles refused his offer, and preferred a voluntary death to an honourable servitude.

In the third year of his reign he attempted to invade the Japan islands with a force of a hundred thousand men, but the whole force perished in a storm. The same year, he caused all the books of the impious sect of Tan to be burned, and commanded that there should be but one calendar through the whole empire, to be compiled at court, and published annually. Under this prince the famous canal was dug, which is nine hundred miles in length.

His successors, till the ninth, which terminated the race, established the religion of Fo in China. One of them invited the grand lama from Thibet, and received him with the most extraordinary ceremonies. At this time, with the lamas entered also magick, dancing-girls, and debauchery, which in the end quite perverted a wise government.

Shunti was the last of the Tartar race who held the sceptre in China. In the fourteenth year of his reign, a Chinese named Chu, who had been a servant in the monastery of the bonzes, headed a numerous company of revolters;

he reduced many considerable cities and provinces, and defeated the imperial army in a battle. This unexpected success soon drew numbers of the Chinese to his standard. Having crossed the Yellow river without opposition, he subdued every place in his progress, and, at length, meeting again with the imperial army, he cut it to pieces. With him ended the Tartar dynasty of Ywen, which was succeeded by that of Ming, founded by Chu, who ascending the throne, took the name of Tay-tsu.

A. D. 1368. The new emperor fixed his court at Nankin, and in a few months made himself master of Pekin, and erected that country into a sovereignty, which he gave to his fourth son: he likewise honoured his father and grandfather with the title of emperor, and enacted a body of laws to secure the tranquillity of the empire. His court was soon crowded with ambassadors, who came from all parts to congratulate him, particularly from Japan, Korea, Formosa, and other neighbouring states; but his joy was soon allayed by the death of his empress, to whose wise counsels, he said he was indebted for his throne. He was a prince of great wisdom and penetration, nor was his piety less conspicuous than these qualities. In a time of extraordinary drought, he is said to have ascended a high mountain, and remained there a considerable time invoking Heaven for a supply of rain, nor did he cease his supplications till his prayers were answered.

Ching-tsu was a generous and magnanimous prince, but very much dreaded, on account of the cruelties with which he began his reign. He obliged a great number of bonzes, who had

taken the habit of that order before they were forty years of age, to quit the convent; and ordered all the books of chemistry which treated of *water of immortality* to be burned. He encouraged learned men, and caused some philosophical works to be published as expositions of the ancient classical books of the empire. When specimens of precious stones were brought to him from a mine which had lately been discovered, he ordered it to be shut up, alleging, that it only harassed his people with useless toil, as these stones could neither feed nor clothe them in times of scarcity.

Under Swen-tsong, another emperor of this dynasty, the royal palace caught fire, and burnt during several days with so much violence that a great quantity of gold, silver, copper, and tin was melted into a mass of metal, which is still held in esteem in China. The catastrophe of this race, which ended with the thirteenth emperor, was announced and preceded by continual commotions during several reigns. Two rebels arose, who divided the empire, but soon turned their arms against each other. From the issue of this dispute, one only remained, called Li, who marched into the provinces of Shensi and Honan, where he put to death all the mandarins, and showed favour to none, except the populace, whom he freed from the payment of taxes. By these means he drew so many from the imperial army into his own interest, that he thought himself sufficiently powerful to assume the title of emperor. He next advanced towards the metropolis, which was divided into factions, and into which he found means to convey a sufficient number of his men in disguise, who were

to open the gates to him at his appearance there. On the third day he entered the city in triumph, at the head of three hundred thousand men, while the infatuated emperor kept himself shut up in his palace, ignorant of what was doing, and amusing himself with the bonsaick rites and ceremonies. It was not long, however, before he perceived that he was betrayed, and under the greatest consternation made an effort to get out of the palace, with about six hundred of his guards; but found himself abandoned and unsupported: thus deprived of every hope of escaping the fury and insults of his rebellious subjects, he preferred death by his own hands to the disgrace of falling alive into their power. He led his beloved empress into a private and distant part of the gardens without uttering a word. That princess understood his silent emotions of agony, and having tenderly embraced him, she retired into the wood, and there hanged herself in a silken string. The emperor, afflicted to the heart at the melancholy sight, wrote these words on the border of his vest: "I have been basely deserted by my "subjects; do what you will with me, but spare my people." He then cut off the head of the young princess with his scymitar, and hanged himself on another tree. His prime minister, queens, and faithful eunuchs soon followed his example. His death put an end to the Chinese monarchy, which gave place to that of the Tartars, who have reigned over the whole empire ever since with absolute power.

When the body of the unfortunate emperor was laid before the rebel Li, as he sat upon the throne, the inhuman wretch treated it with the

utmost indignity. He caused two of the deceased emperor's sons and all his ministers to be beheaded; but the eldest son escaped by flight. It would scarcely be believed how soon the princes and nobles of the empire submitted to the usurper. Prince U-san-ghey, who commanded the imperial forces in the provinces of Lyau-tong, was the only person who refused to acknowledge his authority; but Li marched against him at the head of a powerful army.

Having invested the seat of that prince's government, the tyrant, the more effectually to excite him to surrender, showed him his father loaden with chains, declaring that he should instantly be sacrificed if the son refused to submit. When the brave prince beheld his parent in that deplorable condition, he burst into tears; and, falling upon his knees, prayed to Heaven to forgive him if he sacrificed his filial duty to the allegiance he owed to his lawful sovereign. The good old man, understanding the intentions of his son by the signs which he made, applauded his resolution, and cheerfully submitted to his fate.

U-san-ghey, determined to revenge his sovereign and his father, immediately concluded a peace with the Manchew, or Eastern Tartars, and invited them to his assistance against the usurper. Tsong-ti, their king, joined him immediately, which obliged the rebel to raise the siege, and march directly to Pekin. Not thinking himself safe in that place, he plundered and burnt the palace, and then fled with the immense treasure he thus obtained into the province of Shensi, not less loaden with the execrations of the people than with the spoils of the imperial city.

Tsong-ti died almost as soon as he had entered China, having declared his son Shun-chi his successor. The young prince was shortly after conducted to Pekin, and received with the acclamations of the people as their great deliverer. Nothing was heard on all sides but the shouts of, *Long may he live! long live the emperor! may he live a thousand years!* This memorable revolution, which put an end to the twenty-first dynasty, and to the Chinese race of sovereigns, and made way, a second time, for that of the Eastern Tartars, happened in the year 1644.

A. D. 1645. The nobility imagined that they should find the Tartars merely auxiliaries, who would assist them in placing a Chinese emperor on the throne; but when these allies had obliged the rebels to lay down their arms, they considered the empire as a fair reward for their trouble. Disappointed in his expectations, one of these lords used to say, "We have called in the wolves to drive out the dogs." The Chinese princes of the blood, however, did not tamely submit to this usurpation. Competitors arose in the several provinces against Shun-chi, the first Manchew emperor, and hostilities were carried on with great obstinacy by sea and land; but the vigour of the Tartars completely conquered every adversary.

As soon as Shun-chi entered upon the active duties of government, he acquitted himself to the perfect satisfaction of all. He exhibited in his conduct extreme moderation, and a marked deference to the ancient laws and customs of the Chinese: he continued to bestow the superintendance of the provinces and cities upon the learned men of the country, and abolished the

abominable practice of filling the publick employments with unfit persons, for money. He even condemned thirty-six of this sort of people to be beheaded, on charges of bribery and corruption. The civil offices of the state were given to such of the natives as were found qualified for them; which principle he adhered to in the disposal of the highest dignities. All his steps in these points were made with so much candour and judgment, as plainly evinced that he was more intent upon the publick good than upon extending his own power.

He was no less esteemed for his love of learning, and the great progress he made in several sciences, even much beyond his years, than for the kind reception which learned men experienced from him and his court.

A few years after Shun-chi had taken possession of the government, a famous general, named Coxinga, signalized his attachment to the ancient Chinese, by opposing the proceedings of the new emperor; and at length he besieged the city of Nankin. A council of war being called by the viceroy of the province, who was a Chinese mandarin, in this assembly a Tartar chief declared, that the city could not be defended unless its numerous inhabitants were first destroyed. To this the young governor replied, "If that be the case, you must begin the slaughter with me:" a declaration which stopped the Tartar's bloody zeal, and saved the lives of thousands of citizens.

The siege had been prosecuted about three weeks, when the return of Coxinga's birth-day caused an universal rejoicing throughout his camp; in which, at this time, nothing was

attended to but luxury and dissipation. The besieged took advantage of this opportunity; they sallied out about midnight, entered the camp of the enemy, and made a prodigious slaughter. To repair this loss and disgrace, Coxinga immediately sailed with his fleet after that of the Tartars, and engaged it with such desperate fury, that he sunk and destroyed a great number of them, and captured many more. He cut off the noses and ears of his prisoners, and set them on shore to the number of four thousand; but all these unfortunate wretches were soon after put to death by their own countrymen, on the pretence that they ought to have died rather than have surrendered, but they did this act in reality to conceal the shame of their defeat.

Shortly after this event, the emperor fell passionately in love with a young married lady; and having treated her husband with an indignity which broke his heart, he soon after raised his widow to the imperial dignity. He had a son by her, whose birth was celebrated with great magnificence; but this joy was of short duration, for the infant prince lived but three months, and his mother survived him a few weeks only. These afflictions so overcame the young monarch, that, in the first transport of grief, he would have destroyed himself, had not his mother and his ministers prevented him. Thirty men were, according to the Tartarian custom, sacrificed to the manes of the deceased queen. Her body was burned on a magnificent pile, and the emperor, overwhelmed with grief, deposited with his own hands her ashes in a silver urn. After the performance of these ceremonies he gave himself up to sorrow, and to the superstitions of the sect

of the bonzes, which, during his health, he had been accustomed to treat with great contempt; and in a few days he was reduced to such a state that his life was despaired of. One of the Jesuits, who at that time was in China, and for whom the emperor had great respect, waited upon him, and endeavoured to reason him out of his melancholy, but in vain; he heard the Christian father, however, with patience, forbade him to kneel, made him drink tea with him, and then dismissed him with every mark of kindness. Four of his principal lords were then desired to attend upon their sovereign; and, in their presence, he accused himself of a great variety of faults of which he had been guilty during his government: such as his ingratitude to faithful ministers, his disregard to the counsels of his mother, his avarice and idle expenses in vain curiosities, his affection for the eunuchs, his inordinate passion for his late queen, and the afflictions which he had occasioned to his people. After this confession he appointed these noblemen guardians to his youngest son Kang-hi, whom he declared his successor though only eight years old; then calling for his imperial mantle, and putting it on, he exclaimed, "Now I leave you!" and immediately expired, in the twenty-fourth year of his age. On the succeeding morning, the bonzes were all driven out of the palace, and the corpse of the deceased emperor was enclosed in a magnificent coffin. Kang-hi then ascended the throne, and received the homage of the grandees of the empire.

Kang-hi was not only endowed with all the princely qualifications requisite to render him worthy of the imperial dia- A. D. 1662.

dem, but was likewise very happy in the choice which his father had made of his four noble guardians, who studied to preserve the empire in a peaceable and flourishing condition. They began by driving the eunuchs from the palace, except a thousand, whom they kept employed in the lowest offices. They next published an edict, commanding all the inhabitants of the sea-coasts, on pain of death, to leave their dwellings, and to retire and settle at least at three leagues distance from the ocean. All the maritime cities, towns, and fortresses, were demolished, and all commerce by sea was absolutely forbidden. By this measure the power of the great sea-commander Coxinga was greatly diminished; but, at the same time, it had the most mischievous effect on the fishing trade of the empire, and reduced to beggary an infinite number of families, who subsisted by it.

After this regulation, a very severe order was issued against the Christian converts. All their churches were demolished, and the whole city of Ma-kau was in danger of sharing the same fate, had not one of the Jesuits, whose interest at court was still very considerable, prevented it, by employing all his friends to procure for that city a particular exemption from this edict. For this interposition, he and three more were, some time after, imprisoned and loaded with irons, upon the petition of one of the learned to the regency, which represented the missionaries and their religion in the most odious colours; both which were in a short time after totally suppressed.

A. D. 1680. The latter part of this year proved unfortunate to the capital, and to some of the northern provinces of China: a dread-

ful earthquake, which happened at Pekin on the second of September, overturned a great number of palaces, temples, and other publick buildings, together with the walls and towers of the city, and many thousands of the people were destroyed. The shocks, which continued from time to time for nearly three months, were so terrible, that the emperor, princes, and nobility, were obliged to quit their palaces and live in tents, whilst the whole of the people, both in the city and adjacent parts, were in the utmost consternation. On this occasion the emperor showed himself very attentive, in the timely relief of all his subjects. Towards the end of the same month, the imperial palace having caught fire, burnt with such fury, that it was reduced to ashes in a few hours.

Ching-ke-sun, the grandson of the celebrated Coxinga, then king of Formosa, was obliged to surrender that island to the Chinese, and repair to Pekin, where the emperor conferred upon him a title of honour, and some small government to maintain his dignity. About two years after this time, the fathers Gerbillon and Perayra, two eminent missionaries, were ordered to accompany the Chinese plenipotentiaries into Tartary, and to assist them in settling the boundaries between the empires of China and Russia. These Christian priests instructed the emperor in the mathematicks. They were also employed in composing and reading lectures, in the Tartarian language, on algebra, geometry, astronomy, natural philosophy, physick, and anatomy; for although that prince was a complete master of all the Chinese learning, and had A. D. 1682.

employed his leisure hours in the acquisition of useful knowledge, yet he was desirous of being equally well versed in the European sciences. It was by the interest of these missionaries, while thus acting as the emperor's tutors, that a decree was obtained in favour of the Christians, who were now allowed the free exercise of their religion through the whole empire.

Kang-hi experienced many domestick afflictions, occasioned by the conduct of his two sons, who rebelled against him, and were, in their turns, banished the kingdom. He revived the edicts against the Christians, by forbidding them to build churches, or make proselytes; and obliged every missionary to take out a licence, which was to specify his country, order, the time he had been in China, and his engagement not to return to Europe. Three of the fathers went to throw themselves at the emperor's feet to remonstrate against this edict; but could obtain no other answer, than that none were prohibited to preach the gospel but those who had not received a licence.

A. D. 1716.

A. D. 1720. At this period the emperor received the congratulations of the whole empire, on the signal victory which his forces had gained over the Eluths, who possessed the country of the lamas, and had committed dreadful ravages for four years successively; which victory gave him now the sole command of the kingdom of Thibet. In the month of June another earthquake was felt at Pekin, which lasted about two minutes, and killed above a thousand persons by the fall of houses.

In November, the czar of Muscovy made his

publick entry into Pekin, with a numerous and splendid retinue, dressed after the European manner. He met with a gracious reception at the court, though the emperor would not accede to the object of this visit, which was to take measures for establishing a free commerce between the dominions of the two sovereigns.

The emperor one day, while taking the diversion of hunting in one of his parks, was suddenly seized with a shivering-fit, which obliged him to return to his palace immediately. His illness increased, and medical assistance was applied to, but was found to be in vain. Being conscious of his approaching end, he assembled all his grandees, and having in their presence declared his fourth son his successor, he expired on the 20th of December, in the sixty-ninth year of his age. A. D. 1722.

Yong-ching was forty-five years old when he ascended the throne. He had several brothers, but placed his confidence only in one; the rest he dispersed or banished. He imprisoned many of the princes and grandees for protecting the missionaries, to whose design he had himself formerly been very favourable; and discarded all these fathers from his service, except one, who was an excellent painter. In other respects he showed himself a wise prince; assiduous and indefatigable in the discharge of the duties of government, steady and resolute in his disposition, endowed with a degree of eloquence and address, and attentive in answering the memorials which were presented to him. He governed wholly by himself; and no monarch was ever more absolute, or more dreaded by his subjects.

This unlimited authority enabled him to enforce a great many wholesome laws and regulations; in framing which he spent whole days and nights with the most persevering industry. The surest way of gaining his favour, was by presenting him with some scheme tending to the publick good, or to the relief of his subjects in times of calamities, in the execution of which, if it appeared practicable, he spared no pains.

Considering the amiable and truly estimable character of this emperor, his severity to the Christians has been thought somewhat remarkable; but he defended his conduct in this respect to the Jesuits, by the circumstance of their religion having caused commotions in some of his provinces. "What would you say," said he to them, "if I were to send a company of bonzes and lamas into your country to preach our law? How would you receive them? And would you have all the Chinese become Christians? Your faith requires it, I know. But in that case what would be our lot? The subjects of your kings, the proselytes which you make, acknowledge only you. In case of any disturbance, they would attend to no voice but yours. I know that, at present, there is no cause for apprehension; but when your ships shall arrive by thousands, then they may probably occasion much confusion."

These motives occasioned the banishment of the Jesuits; but some were allowed to remain in the empire, and, as persons devoted to pursuits of literature, they were protected and esteemed.

On the 13th of November, the city of Pekin was nearly overturned by a dreadful earthquake, such as had never before been felt in China. The first shocks, which happened about eleven in the forenoon, were so sudden and violent, that in less than a minute above a hundred thousand inhabitants were buried in the ruins of houses, and a still greater number in the surrounding country, where whole villages and towns were destroyed. A. D. 1731.

The emperor was then at his pleasure-house, about two leagues from the capital. While taking an airing in his barge, seeing the edifice instantaneously converted into ruins, he fell prostrate on his knees, with his hands and eyes lifted up to Heaven. He published an edict, accusing himself as the chief cause of this calamity, and attributing the judgment to the wrath of God for his offences and want of care in governing the people. He then ordered an account to be taken of the families that had suffered by it, and an estimate of the damage it had occasioned, advancing considerable sums for their relief; part of which was presented to the missionaries, towards repairing their churches. But in the following year he renewed his persecution against the Christians, and caused the missionaries, and all that belonged to them, to be loaded with irons, and thrown into prison; and some he even condemned to the punishment of carrying the wooden collar.

After the death of this emperor, the missionaries entertained great hopes of being restored to favour by his successor. But from the latest authentick accounts, we have A. D. 1736.

little reason to expect any such fortunate event: indeed the policy of the Chinese seems to guard against the admission of foreigners of any description whatever; and it is said that though there are many Jews and Mahommedans in China, yet there is scarcely a Christian in the whole empire.

This prince was succeeded by Kien-Lung, who, after a happy, peaceable, and long reign of sixty-three years, died on the 11th of February, 1799; and was succeeded by KA-HING, the present emperor, and the fifth of the Tartar dynasty. These emperors have wisely prevented the European nations, who have overthrown all the other eastern governments, from obtaining a footing in China. They permit them, the English in particular, to carry on a restricted intercourse with them at the single port of Canton; but they treat with coolness every attempt to obtain exclusive privileges, to build forts, or to establish permanent factories.

Two splendid embassies from England and Holland have been undertaken within these few years; that of Lord Macartney in 1793, and that of Mr. Titsing in 1795. A full account of the former was presented to the publick by Sir George Staunton, and of the latter by M. Van Braam, both of them acting secretaries to their respective embassies. To these works we must necessarily refer the inquisitive reader for full and accurate accounts of the present condition of this populous, extensive, and flourishing empire.

END OF THE ELEVENTH VOLUME, OR THE SECOND OF THE MODERN PART.

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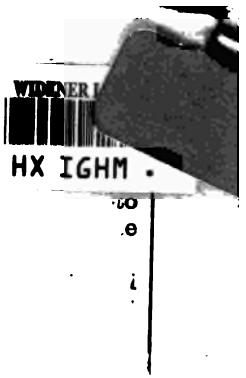
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